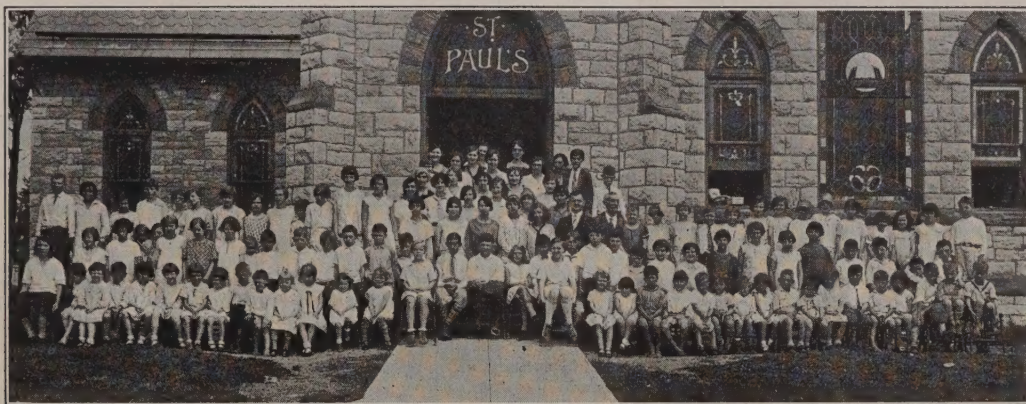


REFORMED CHURCH MESSENGER



DAILY VACATION BIBLE SCHOOL

St. Paul's Church, near
Clear Spring, Md.

The Rev.
C. E. Whetstone,
Pastor

Joseph A. Seibert,
Superintendent

Miss Lolita Downin,
Kindergarten Teacher

Altar Building

Almighty God, we thank Thee for the altar-builders of the world, for all pilgrims of the earth that have lifted their faces to the stars, and for the sacred stones they laid up whereon they might see the burning of the divine fire.

We thank Thee for altars dedicated to the worship of Thy holy Name, in church and meeting-house, chapel and cathedral. And we thank Thee also, that earth may be crammed with heaven, and that every wayside bush may be with Thee aflame.

Help us to build Thine altars everywhere. In turmoil

and confusion may we build an altar to a serene and tempered spirit. Amid domestic cares build Thou for us an altar of patient love; amid commercial stress and market-place striving, build Thou for us altars of honesty and fair-dealing. Where cross the crowded ways of life, help us to rear the shrine of brotherhood and good-will.

Bring us nearer the time, O God, when the whole world shall breathe forth the sweet incense of souls in love with Thee and with each other.

In Jesus' name, Amen.

—Addison H. Groff.

ST. JOHN'S REFORMED CHURCH

ST. JOHN'S, PA.

The Rev.
Theodore C. Hesson,
Pastor

Showing the recently
installed Moller Pipe
Organ and the Har-
vest Home decorations.



PHILADELPHIA, FEBRUARY 6, 1930

ONE BOOK A WEEK

NEW LIGHT ON THE GOSPELS

Perhaps the foremost New Testament scholar today is Prof. Adolf Deissmann, of the University of Berlin. Last year Oberlin University brought him to America to give The Haskell Lectures at Oberlin. Prof. Deissmann has not only been a teacher at Berlin and a student of the New Testament in his study, but for several years has had charge of the excavations at Ephesus. This work at Ephesus resulted in his voluminous and valuable book of three years ago: "Light from the Ancient East," a book to be found on every scholar's desk. The Haskell Lectures have resulted in another book, published by the Doubleday, Doran Company: "The New Testament in the Light of Modern Research." It is one of the most suggestive and valuable books of the year, one that everyone interested in the origin and meaning of the New Testament should read.

The book is very personal; the result of Dr. Deissmann's own study of the New Testament for years and of his researches at Ephesus. It deals first with the origin of the New Testament, telling us how and

when it happened that the individual parts were written, and how and when these separate parts came to form a whole, a book, which we call the New Testament. Then follows an inquiry into the language of the New Testament, for modern scientific research, says Dr. Deissmann, into the language has produced results which have more than a formal philological significance. They enable us to understand the native power and originality of the New Testament and, consequently, of early Christianity, in quite a different way from that which was possible in former times.

The third chapter deals with the New Testament in world history, reviewing the various fortunes of the book during its wonderful history through more than 18 centuries down to the present day. It goes without saying that no book ever written has had an influence in any wise comparable to that of the New Testament. As late as the middle of the second century there were very few copies of the Gospels and Epistles in existence. Few individuals possessed one. A Church might have copies of a Gospel but it was not until a hundred years later that we find copies of the whole book in general circulation. Then many of these were seized by the civil authorities and burned. But copies were preserved and in the middle of the fourth century the book was in general circulation and we have entire manuscripts, rich-

ly ornamented, from that time, preserved in the libraries of the Vatican, and in the British Museum. Needless to say, they are priceless treasures. Dr. Deissmann's description of the progress of the book through the centuries, with its influence upon the spiritual, moral, intellectual, and literary life, is fascinating reading.

The last two chapters are devoted to the chief values of the New Testament. They are two: historical and religious. The chapter on the historical value is of great significance, for here Dr. Deissmann bases most of his conclusions on his own researches in the land of the book's origin. "The way I shall answer these questions is naturally determined by the peculiarities of my personal studies. The expositions are given to you as my own scientific conclusions and as such you may test and judge them." Dr. Deissmann's work has "clamped the book to its contemporary world," to which it is bound by many ties. This new method of working which considers the New Testament in the clearest light of its period, of its Eastern home, and its social class has, on the whole, confirmed its historical value. "The foundations of our historical knowledge of early Christianity taken as a whole seem to me unassailable. Although hidden to those eyes which cannot see into the depths, they lie huge and massive and imperishable."

—Frederick Lynch.

EASTERN HUNGARIAN CLASSIS SILVER ANNIVERSARY

The Eastern Hungarian Classis of the Reformed Church in the U. S. at its 25th anniversary fall meeting, which was held at the Hungarian Reformed Church of Bridgeport, Connecticut, and Vicinity, on November 27, 1929, adopted the following resolutions:

"Our Eastern Hungarian Classis of the Reformed Church in the U. S. can already look back to a past of 25 years. October 7, 1904, was the date when the first American Hungarian Reformed Classis was organized under the jurisdiction and with the support of the Reformed Church of Hungary. From this first Classis sprang the other two Classes, while the lawful representative of this first Classis is the present Eastern Hungarian Classis of the Reformed Church in the U. S., which gave invaluable and permanent memorial to the 25 years past with the edition of the Souvenir Book. Not only the struggles of the past, but also the monographs of the present congregations belonging to this Classis are also given in this Souvenir Book.

"But, as we look back to the past quarter of a century, we feel that we must give expressions at the present occasion to all those thankful feelings which the recollections of the past arouse in our hearts. We feel we are bound with deep gratitude to God, Who did not allow the small mustard seed, planted 25 years ago, to get lost during the course of time, but with His fatherly grace and goodness allowed it to grow into a great, strong-trunked tree with many branches—three Classes. All gratitude for this to God, our Heavenly Father.

"At the milestone of the quarter-century we acknowledge with gratitude the goodness and respect for the religion of this great country, in which God allowed us to live. We acknowledge with good faith that in the profession of our holy religion we always had full liberty and nobody ever hindered us in it. For this, all honor shall be given forever to our new earthly home, the United States, which governs itself today also in the spirit of Washington, Lincoln, and the other great men. With deep gratitude towards God do we think at this festive occasion of our beloved, now crippled, Hungarian Reformed Zion. It is her

merit in the first place that the scattered bones received life here in the distant strange land when she united our Reformed congregations into a higher unit—the Classis. With this she appointed to us a higher future, and, as we love to believe, also lengthened the Hungarian life of our congregations. Even if we had to leave her—through her maternal counsel—the warmth of our souls and the love of our hearts will abide with her forever. We feel and mourn with her at the heavy hours of trial and in the glad hours of the resurrection we shall rejoice with her.

"With all the warmth of our grateful hearts and rejoicing over the 25 years of the past, we think now of our communal Church, the Reformed Church in the United States, to which we belong institutionally for the last 8 years. We make testimony joyfully thereof that we have not been disappointed in our Communal Church, because it has become a mother to us in place of our own mother in the noblest meaning of the word. With uplifted heads we declare we have and never have had any reason for regretting that we listened

LINCOLN'S TRUST IN GOD

We are indeed going through a fiery trial. In the very responsible position in which I happen to be placed, being a humble instrument in the hands of our Heavenly Father, as I am, and as we all are, to work out His great purposes, I have desired that all my works and acts may be according to His will, and that it might be so I have sought His aid; but if, after endeavoring to do my best in the light which He affords me, I find my efforts fail, I must believe that for some purpose unknown to me He wills it otherwise.

We cannot but believe that He who made the world still governs it.—Abraham Lincoln, in a reply to an address by Mrs. Gurney in 1862.

to the words of our mother, the Reformed Church of Hungary, and united with the Reformed Church in the United States. The dispositions of this Church towards us are so patient, peaceful, loving and kind that only malice could find anything objectionable therein. Those, who—outside of our Classis—take interest in our affairs, give proofs of the most Christian virtues. We enjoy the most complete liberty in our Hungarian consciousness, our Reformed faith, in the direction of our ecclesiastical and material affairs. For all these we can only express our grateful thanks to the Church and give in return the eternal devotion of our grateful hearts. We now ask our native Church in Hungary also, that if she really cares for those children of hers, whom she once let go from her maternal bosom, to deepen and strengthen that holy bond which exists between her and our present Mother Church, which was so blessedly instituted through their own covenant. We also think it worthy of mention here, that of those persons who were present at the organization of the First Hungarian Reformed Classis in America, only two ministers are at present alive in America and they both belong to this Classis. Rev. Ernest Komjathy and Rev. Bela Kovacs are those two, by name, who have lived through with the Classis all the joys and trials of 25 years since its birth. God keep them long in our Classis! May we keep in respect the memory of those who have gone the way of eternity.

"The constitutional character of our Reformed Church is the Classis. Its future, vitality, etc., are measured just by the vitality of the Classis."—Souvenir Book, Epilogue, Rt. Rev. Ravasz.

"Our Classis already has a past of 25 years. It has shown during these 25 years that it wants to live and it can. For this past let there be thanks to God and appreciation for all those who so faithfully performed their trust. We ask the gracious benignity of God for the future, to enable us to make stronger the life of our Classis, which strength will also be the measure of the vitality and future of our congregations. Let us try to be useful instruments in the hands of God in spreading His kingdom and to the peace of our Reformed Zion."

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EDITORIAL

WHEN HE, THE HOLY SPIRIT, IS COME

If this Pentecostal Year is to have any real value for us it should, by all means, help us to gain a clear and definite idea of the personality of the Holy Spirit. The Holy Spirit is a *person*, the third *person* of the adorable Trinity.

We, the members of the Reformed Church in the U. S., are, or are supposed to be, Trinitarians. If we are, how are we accustomed to speak of the Holy Spirit? It is not uncommon to hear even ministers using the impersonal pronoun in speaking of the Holy Spirit. It would be next to impossible to do this if we *thought* of the Holy Spirit as a person. Not long since, in speaking of the Pentecostal Year, a member of the Church said, "I have never thought of the Holy Spirit as being a person." And yet, that member has been active in the work of the Church and a regular attendant upon its services. Evidently this member is not alone in ignorance of this fundamental truth in the Christian religion. This being true, whose fault is it?

Turn to your New Testament and note carefully the language used by our Saviour in speaking of the Holy Spirit. "It is expedient for you that I go away. If I go not away, the Comforter will not come unto you; but if I go, I will send *Him* unto you." "When *He*, the Spirit of Truth is come, *He* shall guide you into all the truth." "*He* will take of the things of mine and show them unto you." "*He*, when *He* is come, will convict the world in respect of sin." (see—John 14:16-17; 14:26; 15:26; 16:13-14.)

In speaking or writing, therefore, of the Holy Spirit, the personal pronouns *He*, *Him*, *His*, are the only correct pronouns to use. When we once form the habit of thinking and speaking of the Holy Spirit as a person, His presence and power will become more real to us and His anointing presence will be our benediction.

In the second place, this Pentecostal Year should make Christians, everywhere, conscious of the fact that the Holy Spirit is *here*. *He* is always with us, ever present, never absent. Our Saviour said, "I will pray the Father, and *He* shall give you another Comforter, that *He* may abide with you forever." "Ye know him, for *He* abideth with you, and shall be in you." Now everyone knows that the word "abide" means to remain, to stay to have a fixed dwelling place. Notwithstanding this clear statement it is quite possible that we shall hear, during this Pentecostal Year, just as we have heard on other occasions, prayers for the "Out-

pouring of the Holy Spirit" or "a new Pentecostal Outpouring."

When the Holy Spirit was given on the day of Pentecost, in fulfillment of our Saviour's promise, *He* came with unusual and miraculous power. With *His* coming that day there were sounds as of rushing, mighty winds, and tongues like as of fire. At once the disciples were new men. They were endowed with power beyond, and different from, anything they had hitherto possessed. Tell me, does the most devout Christian believe that these miraculous manifestations can or will be repeated? If not, why then pray for another Pentecostal Outpouring? True, the petitioner may mean something different than the words of his prayer tell; but after all, why offer such prayers?

Why not pray for the one thing needful? *Why not ask God to grant us grace and penitent hearts, and help us to open wide our hearts that the Holy Spirit may enter in and fill us with Himself?*

So long as the hearts of men are filled with worldliness and carnal aspirations, there can be no room in such hearts for the Holy Spirit to enter and abide. The reason that so many of us have been such weak and anaemic Christians, has not been the fault of the Holy Spirit, but our own fault. *We* are the sinners. When we will empty ourselves of self and in all honesty ask the Holy Spirit to enter in and fill us with Himself, *He* will do so.

Then will there be a great manifestation of the presence and power of the Holy Spirit. Then will the Pentecostal Year prove to be a benediction to the Christian Church and to the individual Christian.

When the Lord Jesus was born as a little babe at Bethlehem, there was no room for *Him* in the Inn. So, unfortunately, there seems to be little or no room for the Holy Spirit, *as a personal presence*, to be born in the lives and hearts of some congregations and some Church members. The trouble is, so often, that the screech of the machinery of the Christian Church is so loud that the still, small voice of the Holy Spirit cannot be heard.

Let us remember that Jehovah was not in the whirlwind nor in the earthquake nor in the storm, but in the still, small voice. Meditation, Consecration, Service. Here is a trinity of personal preparation that will make the soil of the heart fallow, and even more—make it a fit dwelling-place for the Holy Spirit—the Spirit of the glorified Christ,

The Spirit sent of the Father, through the Son, to abide with us forever. —A. M. S.

* * *

ASSUMPTIONS OF SUPERIORITY

Assumptions of superiority are always offensive, no matter in what sphere of life they manifest themselves. It is so because there is no real foundation in justice and reason for them; but the one place where this spirit is most offensive is in the Church of Christ. It differs in spirit from the Spirit of Jesus just about as much as light differs from darkness. It is this spirit that is at the bottom of most of the antagonism to Church union.

It is very gratifying, therefore, to read in *The Primitive Church*, by B. H. Streeter, of the University of Oxford, England, that there is no just claim that the Church of England (in the U. S., the Episcopal Church, has superior orders, or exclusive power or right in the ordination of their ministry. The whole world should read his authoritative statements. The following are the conclusions to which he, an Episcopalian, has come: "Our survey of the evidence is ended. Much of it is unambiguous; much admits of more than one interpretation. Of necessity there will be a corresponding variation in the degree of certainty which attaches to the several conclusions reached. Of these, some are as firmly established as anything can be that rests on ancient testimony; others are no more than, in Huxley's phrase, 'scientific guesses.' But whatever else is disputable, there is, I submit, one result from which there is no escape. *In the Primitive Church there was no single system of Church Order laid down by the Apostles.* During the first hundred years of Christianity, the Church was an organism alive and growing—changing its organization to meet its needs. Clearly, in Asia, Syria and Rome, during that century the system of government varied from Church to Church and in the same Church at different times. Uniformity was a later development; and for those times it was, perhaps, a necessary development.

"In a book which aims at being a contribution to historical research, a discussion of issues which are a matter of controversy in the Church of today would be out of place. It would, however, be futile, to pretend that the historical conclusions here reached are without relevance to practical questions keenly debated at the present time. All over the world—more especially in Judea, China and Africa—dis-union among Christians is recognized as a force of weakness amid surrounding paganism. The obstacles to be overcome are many, and they are real. No one who has given serious study to the question will condemn out of hand those who are apprehensive lest ill-considered attempts at premature reunion may hinder rather than advance the cause. But perhaps the greatest obstacle is the belief entertained more or less explicitly by most bodies of Christians—that there is some one form of Church Order which alone is primitive; and which, therefore, alone possesses the sanction of Apostolic precedent. *Our review of the historical evidence has shown this belief to have been an illusion.* In the Primitive Church no one system of Church Order prevailed. Everywhere there was readiness to experiment and where circumstances seemed to demand it, to change.

"To offer any suggestions in regard to the practical problems and current controversies of the present day would be to go outside of strictly historical investigation proper to this book. Yet it is permissible to hint that the first Christians achieved what they did, because the spirit with which they were inspired was one favorable to experiment. In this—and perhaps, in some other respects—it may be that the line of advance for the Church of today is not to imitate the forms, but to recapture the spirit, of the Primitive Church."

How can the Episcopal Church escape these conclusions? If she cannot refute these facts, will she be so candid as to confess it and readjust herself to the historical past and show herself ready to accept in a brotherly spirit Protestantism's out-stretched hand beckoning to union?

—E. F. WIEST, D. D.

* * *

A WORLD RUM PLOT

The fact that the screws are being put ever more tightly

upon violators of law in these recent days is forcibly proved by the volume and number of yells, shrieks and lamentations emitted by the "wet" forces in Congress and elsewhere. The noise has been terrible; but we need less heat and more light. It is not difficult to perceive that the enemies of Prohibition have been undergoing some unpleasant recent experiences, and it is evidently more difficult for them to secure the wet goods for which they are hankering. We have heard several men within the last day or two loudly cursing the present situation as "intolerable," because they said good liquor is constantly becoming scarcer and more expensive.

There is good reason to believe, moreover, that such a state of affairs causes sorrow to some people in other lands as well as in our own. Anybody who can think must realize that there is much money being spent in the campaign to overcome our present laws—and not all of this money is given by Americans. M. de Mun, of France, president of the International League of the Adversaries of Prohibition, is, for example, quoted as saying: "*We have 100,000,000 people behind us and untold millions of dollars, which we will spend in the merciless fight to destroy Prohibition in the United States.*" In a recent address in Boston, Horace D. Taft, eminent educator and brother of Chief Justice Taft, made the charge that "world-wide liquor, wine and beer interests have formed a gigantic corrupting power which proposes to break down the Constitution and laws of the United States, and to do it with money."

Mr. Taft, who says he has never been a fanatic on this subject, and, "except for the law, had never been a total abstainer," is recognized as one of the most useful citizens of his State, and naturally stands with the loyal defenders of the Constitution. He attributes to Prohibition remarkable social, moral and economic benefits, and simply ridicules the claim that enforcement is a failure. On the other hand, he asserts that States which have repealed their enforcement laws are largely abandoning the benefits of Prohibition and are handicapping themselves with serious evils for which they will pay dearly. "The truth is," he said, "that every State which repeals its enforcement act, every man who drinks, every editor who by ridicule or misrepresentation hinders enforcement and promotes lawlessness, is trying a desperate remedy. Every drinker knows that 50% at least of what he spends goes for the bribery of the officials of his country; that he is therefore helping to increase crime and demoralization. The 'wets' can agree on no substitute, and no considerable part of them offer a substitute which is not abhorrent to the people of the United States as a body or has not been tried and found wanting." Mr. Taft went on to tell of the international alcoholic beverage interests which are behind the vicious assault on Prohibition in America, quoting from the *French Wine Trade Journal* a statement that the approaching electoral struggles in the United States will probably be the occasion for redoubling the efforts of the Wine Export Commission. A French Commission, in accounting for the expenditure of great sums of money, also claimed a share in the wet victories in Canada and stated that "wherever the fight was on in any country, there they would be with their money." Mr. Taft adds that the German beer men in convention announced their intention to "free America." Canadian whisky and beer men paid tremendous sums into the campaign chest in Canadian campaigns, and they and their English brethren are awake to the dire consequences of a dry victory in America. Advices we have received from Great Britain show that the brewers and distillers over there realize the importance of assisting in the fight to destroy American Prohibition. If they fail, they fear greatly that Great Britain may be forced to follow our example, in order to compete industrially with this country.

Captain Charles T. Beaupre, of the Massachusetts State Police Patrol, asserts that "the repeal of the State Prohibition enforcement act would discourage all honest and loyal police officers, would cripple State enforcement and would encourage rum-runners and moonshiners." Will America surrender to this criminal conspiracy? Who does not know that repeal (or even the toning down of the law) would

be a backward step of such tremendous implications and fatal consequences that it is difficult to conceive even of its possibility?

* * *

THIS IS SAD!

"Do you mean to tell me it is possible that there are pastors in the Reformed Church who pay little or no attention to their own Church paper?" This is a question which is sometimes asked of us—and we hesitate to give a definite reply. In fact, we usually say that we are "hoping for the best." In order to be perfectly frank, we must admit that we occasionally hear stories which appal us. The other day, for example, one of our loyal friends in the Eastern Synod, after expressing his joy over the value of the MESSENGER, wrote us categorically as follows: "The only reason I know why more of our people are not interested in the contents of the MESSENGER can be attributed to the fact that their pastors are ignorant of its contents. They do not read it themselves. At a recent ministerial meeting, in the midst of a lot of jargon on comparatively trivial matters, I asked the question with reference to a number of the best things which have recently appeared in the MESSENGER, 'Have you read that?' and although over 20 were present, only one—and he was a retired brother—replied in the affirmative. Can you wonder why so many of our people do not seem to be interested in the best Church paper published?"

This reminds us of a large sign which we pass almost every day which tells us in letters of titanic size, "Women Choose the *Daily News*." A friend suggests that is either true or untrue. If it is true, it is certainly discreditable to the mentality and morality of the women. He, therefore, "hopes that it is not true." The only reason we hesitate to express a similar hope with regard to the story given above, is because it would impugn the veracity of our friend, and we are confident that he is a thoroughly reliable man. But if 20 active pastors in one community are too busy or uninterested in the journal of their own Church to read such articles as this brother referred to, it is a sad state of affairs. A special season of contrition, consecration and amendment of life has come none too soon.

* * *

"OF SUCH IS THE KINGDOM"

Neither in religious nor in so-called secular education have we learned to treat little children as if they really belonged to the Kingdom. We have made so much of the fact that the child is not a miniature adult that we have frequently quite forgotten that in one sense at least the child and the adult are very much alike: they are both responsible human beings, capable of learning how to direct their own lives and how to co-operate with others in the ordering of the life of group or community. Adults are still too much policemen in their attitude toward youth and in their practical policies for the rearing of children. *Parents and Church School leaders particularly need to master the difficult art of living democratically with younger people.* Even the three-year old child may be guided in the making of choices instead of being compelled to accept the choice of his elders simply because they are "so much older and have so much more experience."

Some of our public school systems are so iron-clad and inflexible and therefore so uninteresting that hosts of boys and girls run away from their dreary and dull routine to become adventurers on the adventure-less paths of working in mills and mines and factories and department stores. Many who are not frightened by the public school discipline are prevented from continuing their education by the economic condition of their families. What modern industry does to our children and to our mothers is indicated in a report on the survey of juvenile delinquency by the Sub-commission of the Baumes Crime Commission of New York State: "The survey showed that almost the entire group of cases lived under conditions of extreme poverty and unusually congested housing, in homes that were broken by death or desertion of one or both parents in over one-half of the cases, and in which parental care was rendered ineffective in a large percentage of the cases by the employment of mothers at jobs in addition to household tasks."

It would be all too easy to shy away from the disturbing social issues by which the religious education of our children is complicated. Can boys and girls come to the abundant life of Jesus by way of the cranberry marsh, the beet field, the cannery, the five-and-ten store, the corner newspaper stand? Can we reasonably expect them to develop a fine and enduring reverence toward nature when their elders consistently exploit and deface nature in a ruthless and unaesthetic attempt to get much while the getting is good? Can we hope that they will become self-reliant men and women in a civilization that persists in ordering them around with the threat of a thousand policemen's clubs and gives them scant opportunity to acquire the insight into issues and the ability to make decisions which self-reliant persons require? Can we depend on them to understand their bodies while their elders either riot in a sensual parading of indecencies or hide behind closed doors to whisper what they know concerning sex? Can we believe that mothers who are compelled to join their husbands and sons in toiling for the maintenance of a family have the time or the disposition to co-operate with Church Schools in the religious education of their children?

—F. D. W.

* * *

WHAT PHILADELPHIA NEEDS

Of a certain man given to much speaking it was once remarked that he never opened his mouth on any subject without subtracting from the sum of human knowledge. When a man apparently speaks all day and broadcasts at night, it is obvious that he has not enough time to think and is therefore bound to say some things that are not wise and sensible. Recently the garrulous Mayor of Philadelphia has been exploding on the antiquated "blue laws," as he calls them, and has issued a more or less understandable demand for their modernization. The ancient law from Sinai is to be no longer regarded as a Commandment, but as a recommendation or polite request which is to be amended or ignored as the popular will may determine.

Mr. Whalen of New York, who was quoted last week as saying that "what Philadelphia needs is a few night clubs," has since denied it, and we are willing to accept his word that the newspapers misrepresented him. But now the Mayor butts in to say that what Philadelphia needs is a more "liberal" and noisy Sunday, which will attract the drummers and other visitors who now find our strait-laced Puritanic community so deadly dull that they are forced to go elsewhere over the week-ends to keep themselves from dying of ennui.

A newspaper columnist comments that when the average politician discusses the "blue laws," his position may be definitely set forth as "desire for the greatest good from the greatest number of voters who are at all likely to register their opinions at the polls." Be that as it may, our Mayor reveals the same inconsistency as those wily "wets" who attempt to destroy Prohibition and yet profess unctuously that they are "opposed to the saloon" and couldn't allow it to "stage a come-back." So our Mayor professes virtuously that he will not stand for a wide-open Sunday, but is "eternally opposed to a commercialization" of the day. This would be funny if it were not so serious. The *Evening Ledger* is to be commended for telling Mayor Mackey plainly that he is likely to fail in his anti-blue law campaign because he has "not been wholly frank" and the issue isn't "quite so simple as it appears." The Mayor, for instance, holds up Washington, D. C., with its Sunday baseball and open theatres, as a "model" city. It might be interesting to get his definition of "commercialized," if he is capable of thinking the idea through. It is obvious that he has not up to date given this difficult problem the thought it deserves. Let the advocates of "liberal" laws tell us plainly just what they propose to substitute for the present "week-end peace" of Philadelphia. The *Ledger* is right in suggesting that "an interval of peace, in times as fast as these, isn't a thing to be despised." At any rate, many are convinced that "what Philadelphia needs" is not a further break-down of a Divine Commandment already too much minimized and ignored: "Remember the Sabbath Day to keep it holy."

THE HOUSE-GOING MINISTER—AN ILLUSTRATION

A very great advantage which the minister is almost sure to find in going about among his people is that thereby he gets into more intimate relations with them, discovers their particular needs, and is therefore the better able to serve them. An illustration from the writer's own experience may make this remark the more suggestive.

Nearly forty years ago he assumed the pastorate of a large Church in a northern state. Not long after beginning his work there, he found a small Church a few miles away in the country that was without religious services, and arranged to occupy the pulpit Sunday afternoons. Among the relatively few attendants was a large family of seven, father and mother and five children, ranging from about 14 down to three or 4 years of age. Receiving a cordial invitation to visit this family in their home, he soon found opportunity to do so, and spent a happy hour or two in their country home, forming a pleasant and somewhat intimate acquaintance with a very delightful household. Within a few months this family moved into town for the sake of the better educational facilities there afforded, and became connected with his Church. The intimacy begun in the country became closer and friendlier, and especially with the eldest, a fine young man just entering the High School. He finished his course in that school and went away to college where he won Phi Beta Kappa rank. In the mean time he had decided to offer himself for foreign missionary service, but was hindered from completing his studies by the serious illness of a beloved sister, with whom he went south for a couple of years until she was released from her sufferings and passed on to a happier country. Our hero—shall we not call him a hero?—then entered a Theological Seminary, and after completing its course offered himself to the American Board for missionary service. He was accepted and sent to China. Two or three years later, I met a Secretary of the Board who told me that my young man—I claimed him as "my young man" for he called me his "father"—was one of their most outstanding missionaries.

He was sent to a station in Shansi Province that had been virtually wiped out in the Boxer uprising; all the missionaries were slain, and only 19 native Christians were found. Our hero served only 20 years when he was called up higher; but when he passed on, in place of the 19 native Christians that he found on beginning his work, there were scores of Churches in Shansi and Shensi provinces and hundreds of Christians over a wide reach of territory. Schools had been established, young men had been sought out and trained for service, so that these Churches could be manned, and a great work had been wrought throughout that region.

It is possible, and even probable, that Watts O. Pye would have found his work, and wrought mightily for the upbuilding of the Kingdom of God in China, had he never seen me, or become my spiritual son, but it thrills me with a holy gladness that I ever became a minister of the Gospel, and so was brought into intimate relations with such

a man; it makes my heart sing for joy when I recall that this great Christian leader told me that I "gave him his ideals," and that he addressed me in his letters as "Dear father!" I could never have gained that intimate relationship, had I not many years ago gone into that home and made myself a trusted and loved friend of that family.

—G. S. R.

* * *

The Parables of Saged the Sage

THE PARABLE OF THE DWARF AND THE GIANT

I went to the Circus, and being there, I went to the Side-show. And the Bearded Lady and the Snake-charmer and the man who performed with Rings were there just as good as when I was a lad. And I was glad of that part of myself which hath never grown up.

And I talked with the Dwarf and with the Giant. And I discovered, what I have observed before, how that the Giant was a Good Natured Fellow, well disposed and Friendly, and the Dwarf was Irritable and ready for a Scrap and was in general a dislikable little runt. And I considered how that the one man had never encountered any trouble elbowing his way through life, but had been able always to Buck the Center and break his way through without stepping on anyone, or being in danger of being stepped on, but the other man had always had to assert his rights in an overgrown world, and had never got what was coming to him except by Bristling Up and demanding it.

And I thought of the men whom I have known who were Intellectual Giants, and of the much larger number who were Intellectual Pygmies. And I remembered that when I had succeeded in getting past the Highly Self-important Office Boy and had got into the presence of the Big Chief of the Whole Works, I had always found him a Modest Man, approachable and kindly.

Now I said within my soul, A truly Tall Man hath no need to stand on his toes and scream out to all Creation that he is Tall. But a man who is Under Size intellectually or spiritually must be under some temptation to be always Creaking his Boots, or rising to Second the Motion, or putting in an Objection, just to show that he is still on the Map.

For most Really Great Men are Unassuming and Gracious and Generous, while Mediocre men are Insistent on receiving Recognition. Thus doth the Inferiority Complex drive Insignificant men to Self-assertion of which great men have no need.

And I thought within myself how the times when I have been tempted to overmuch of self-assertion have not been those moments in my experience when I have had my few approaches toward Intellectual or Moral Greatness, but the reverse. For the Giant hath no need to declare and proclaim that he is Tall.

Facing the Future

"Let not your heart be troubled, neither let it be afraid"—John xiv:27

(A Sermon Preached in the Broadway Tabernacle, New York City, at Eleven O'Clock on the Last Evening of the Year 1929 by the REV. CHAS. E. JEFFERSON, D.D., LL.D.)

The five chapters of the Gospel according to St. John beginning with Chapter XIII are the most sacred chapters of the Bible. They report the words of Jesus to His intimate friends on the last night of His earthly life. It may be said that they are the Holy of Holies in the New Testament Temple.

These chapters are of immense value to us and to all men everywhere because they tell us how the world's greatest religious teacher prepared His followers to face the future. When He met His dis-

ciples in the upper chamber of a friend's house in Jerusalem on that last night, every one of them was staring into the future. They had no thought of the past. The future lay on them like a weight. They glumly brooded over the days that lay ahead of them. Every mind was filled with troubled questions concerning the coming years. Every heart was brimful of wonderings and surmisings and forebodings about the future. The future loomed grim and terrible before them and they shrank from facing it. It cast a

shadow across their faces and filled their hearts with gloom. Facing the future is something we all have to do. It is important that we shall do it in the right way.

It should be noted first of all that everything which Jesus says on this last night is by way of encouragement. That is what we all need—encouragement. It takes a deal of courage to face the future if one is wide awake, and the first thing Jesus does is to drive away fear. His disciples were afraid of the future. So

are we. We are always afraid of the unknown. Men used to be afraid of eclipses of the sun. We are afraid of them no longer because we understand them. For centuries men were afraid of the ocean. We fear it no more because we know it. We are afraid of the future because we do not know what it may contain. It lies in darkness. The imagination is an active and mischievous faculty and can create hobgoblins without number. We could do that when we were children, especially when we were in the dark. We could scare ourselves almost out of our wits by picturing things which were horrible. We can do that yet. We all do it more or less. We often make the future terrible because in our despondent hours we fill it with dark things, possible miseries, sorrows, calamities, agonies, deaths.

The disciples of Jesus were afraid of the future because they were so conscious of their ignorance. Looking ahead, they could see numberless problems which they would not be able to solve, and endless situations which they would not be competent to master. What were they to do in such a complicated and baffling world with their scant stock of knowledge? They were terrified by the thought of facing a world so ingenious and clever and brilliant and scornful? But Jesus encourages them. He assures them that they will have knowledge enough to do their work. The knowledge will not come all at once but it will come. It will come day by day. It will come as it is needed. Knowledge cannot be stored up to meet the needs of ten years to come or even of one year to come, but on every day a man can know enough to meet the needs of that day. There is a guide in the universe who is ready and able to guide every mind which is willing to be guided. Truth is indeed vast but there is a guide who will lead men into all the truth which it is necessary for them to know. We never know all that we want to know, but we can always know as much as it is necessary for us to know in order to do our work. We cannot know enough to satisfy our curiosity, but we can know enough to do successfully the work which God wants us to do. The disciples in the upper room asked Jesus "Why" and "How," but He did not answer them. He told them they would get answers to questions like that further on.

The disciples were afraid of the future because they were conscious of their weakness. The world was a giant; they were pigmies. The work called for the strength of demi-gods but they were weaklings. In the presence of so vast a task they felt impotent. How could they carry the burden which Jesus had rolled on them? How could they perform the duties which He had assigned them, and how could they overcome the obstacles which they saw on every hand? How could they fight the battles to which He had called them, and how could they conquer the enemies who were already being marshalled against them? But Jesus exhorts them not to be afraid. He reminds them of the wonderful things which have already been accomplished, and He assures them that they are going to do things far greater than any of the things already done. This is the way he speaks to all of us. He keeps on assuring us that we are going to have strength sufficient to do all our duties and power enough to win victories

I AM COMING

By B. F. M. Sours

I am coming, Lord, from the woes
and the moil,
From self and from straying afar;
I am weary of sin, I am hungry for
Thee,
And I follow Thy beckoning star.

No matter what lure and what snares
may be set,
I am journeying, though far away,
And Thy call is my beacon, Thy
smile is my prize,
And I call this my happiest day.

I am coming, Lord Jesus; look down
from the skies
And be near me to succor and
bless;
I am coming—may angels be hovering
near
To keep me in hours of distress.

May the Spirit of God take possession
and hold
Till the bright golden streets I
shall see;
For I bring Thee my heart and its
burdens of woe—
All my hope will I look for in
Thee!

Mechanicsburg, Pa.

on every field on which He summons us to contend for truth and right. Greater triumphs than we have ever won we are going to win in the years which lie ahead of us. You know what you have done. You are going to do better than your best!

The disciples feared the future because they did not know what tribulations might come upon them. They shrank from pain. We all do. They recoiled from the thought of suffering. They knew that they were living in a cruel world and they remembered the words of warning which Jesus had spoken concerning the sorrows which His followers might expect. But He comforts them by fixing their attention on the fact that sorrow can be transmuted into joy. Sorrow is not the last word in the vocabulary of life. In a world like this sorrow is inevitable. Suffering cannot be escaped. But pain and sorrow are leading to something higher. Jesus says to His disciples: "You are going to cry but your tears will be wiped away. Your crying will be turned into laughter. You are going to groan but your groaning will end in a song. There will be at last a joy in your heart which nobody can take away from you. Your joy is going to be complete. It will be the same kind of joy which already fills My heart. Let not your heart be troubled, neither let it be afraid."

How can Jesus say these things with such a tone of assurance, such a note of authority? How can He be certain that all our fears are groundless? He himself was without fear because He was absolutely sure of God. He was sure not only of God's power and knowledge, He was equally certain of His love. He was sure that at the center of the universe there

reigns a Father's mind and throbs a Father's heart. In these five short chapters Jesus uses the word "Father" more than fifty times. He lights up the room by the repetition of that familiar and affectionate word. Listen to Him as He says, "In My Father's house," "I go to My Father," "My Father is with Me," "My Father is in Me," "My Father Loves Me," "My Father does the works," "My Father will glorify Me," "The Father will love you," "The Father will come to you," "The Father will abide with you," "The Father will answer your prayers," "I am praying to the Father that you may be where I am and that you may behold My glory."

Jesus believed that to face the future without fear we must face the future with God, not with a God who is a force or an energy or a tendency or a principle or a law, but with a God Who is our Father, and Who knows us, and loves us, and thinks about us, and plans for us, and has something in store for us more wonderful and beautiful and precious than we can ask or think. "At His right hand there are pleasures forevermore."

But how could Jesus be so certain that God is love? How could He be sure that God will give us knowledge enough and strength enough and joy enough to do our work? He could be sure of that because of His own experience. God had given Him enough knowledge and enough strength and enough joy to do what God wanted Him to do, and therefore the rest of us can be certain too, for we also are God's children. "Be of good cheer," He said to His friends in Jerusalem, and He repeats the words to His friends in New York City in the closing hour of this year, "Be of good cheer, I have overcome the world. The world has done its utmost to break down My faith but I still believe. It has striven mightily to darken My hope, but I go right on hoping. It has done everything conceivable to sour My love, but I still love with all My heart. I love everybody, including the men who are going to drive the nails through My hands and My feet."

How can we get this certainty which Jesus possessed and which He promised to all? Only by believing and hoping and loving. Before He said any of the things which I have quoted tonight He did something which would prepare His disciples' hearts to take His words in. His disciples when they came together on that last night were not in the right mood. They were in bad humor. They could not understand what Jesus wanted to say until their hearts were attuned to His own heart. And so He took a towel and tied it around His waist. He then filled a basin with water and proceeded to bathe His disciples' feet. To make any progress in a universe like this, one must have a disposition which is humble and a heart eager to serve. "I have given you an example," He said. "The servant is not greater than his Lord. If ye know these things, happy are ye if ye do them." In the hush which followed, He proceeded to say, "A new commandment I am going to give you before I die, Love one another as I have loved you." Love is the badge of discipleship. Love is the test of obedience. Love is proof of Christ's divinity. With love in your heart you can face the future and conquer the world.

The Smile in the Storm

By THEODORE C. HESSON

Matthew 8:26: "Why are ye fearful, O ye of little faith?" (Suggested by *Pentecost—A Renewal*, by B. H. Bruner).

These words are the words of Jesus to His terrified disciples in the storm on the Sea of Galilee. Such violent storms were not unusual on these otherwise "grace-

fully flowing" waters, owing partly to the difference of temperature about them from that of the tableland 2000 feet above them. But this one was unusually severe.

Again and again the dashing billows swept clean over the boat. It was rapidly filling; the danger was great; the disciples, hardy sailors though they were,

were terrified. But Jesus slept. He heard not the noise of the storm, but He heard the cry for help. In their terror and extremity the disciples awoke Him and cried, "Lord, save us"; and He, the Master of the storms of nature and of the greater tempests of the restless soul, calmed the winds and the waves and gently rebuked the disciples for their weakness of faith—"Why are ye fearful, O ye of little faith?"

How calm and fearless was Jesus! How impossible for the wild tumult or the threat of the raging tempest to harass His soul! How thoughtfully and lovingly He sought to give His frightened disciples something of His own calm spirit and unfaltering faith in the care of a loving God! A boyhood experience helps me to picture Jesus here, as in every other hour of mortal danger, with a smile on His face. We had a family physician whom all the children loved. How well I remember, when mother became alarmed about what seemed to her symptoms of diphtheria, the dear old white-haired doctor entering the sick room and, with the help of a spoon looking deep down into my throat, saying—his cheery smile breaking out into a loud "Ha-ha"—"You'll soon be well, my boy." No one can ever convince me that it was not the doctor's sunny smile more than anything else that warmed me back to health. Do you always see the smile in the storm—the smile of the Great Physician—the smile of the Pilot?

In his book, *Pentecost—a Renewal of Power*, Mr. Bruner draws from one of Stevenson's stories an illustration that helps us to apply the account of the storm on the Sea of Galilee to the Church of today. It is a description of "a ship battling with a storm and in danger of being cast upon the rocks. The frightened passengers are in the cabin, many of them in tears. Their mood is that of doubt and utter despair for they are sure the ship is doomed. The captain has given orders that no one should go on deck. One man, who is a little more daring than the rest, disobeys orders. He leaves the cabin and fights his way across the storm-swept decks in the direction of the pilot house. He cannot reach it but he gets close enough to see the pilot turning the ship safely away from the rocks. The pilot sees the passenger, and though speech is vain because of the roar of the storm, smiles into his ashen face. Then the man turns and fights his way through the storm again back to the cabin. He stands in the midst of those fearful souls with this word of hope: "I have seen the Pilot. He smiled, and all is well!" "And immediately doubt was changed into expectancy, and dismay and terror into a song of joy."

The Church of Christ has often seemed—and at no time more so than today—in great peril amidst the chances and changes of life. We are passing through a period of readjustment and reconstruction not only in morality and religion, but in science, government, law and order—in short in the whole realm of thought and life. Unprecedented progress in scientific discovery has made possible so much wealth and worldly ease and pleasure as to leave in the minds of some little need of the Lord's presence on the boat. Increased confidence in the power of man has lessened the sense of dependence on God. Everything seems so calm and satisfactory to some. At the same time the youth of the land are being trained to the scientific point of view and imbued with the scientific spirit and insist in applying the only tests they know to moral and religious values. Still others—devout men and women—beholding their childhood beliefs and moral codes abandoned for what others as sincerely believe are better views of life and God feels that the very foundations of all they hold dear are being swept away. But the readjustment is even now taking place;

and, just as once on the Sea of Galilee a difference of temperature between lower and higher altitudes introduced a serious element of disturbance and peril, so now the sharp contrast between the old and the new in the thought of the world cannot but bring on a storm.

Leaders there are who are as well trained to cope with these perils as were the hardy sailors on the Sea of Galilee. But Christ's people are fearful; their faith

WHEN I LOOK UP AND YOU LOOK DOWN

I cannot think of you, dear God, as far away

When I'm Your child and need love's guiding day by day;

Then You're my Father-God, to open gates for me,

And lead me to the heights of Thy Divinity;

And as we walk Thy glory so doth light the way,

Heaven too comes down—spreads all around

When I look up and—You look down.

I cannot think of you, dear God, as far away,

When impulse of the thought my waiting lips would say,

Or silent prayer of need my anxious heart doth pray

By Thee is heard—though not a sound—

When I look up and—You look down.

Ofttimes desires and will cause me to step astray

And wander on and on in sin's seductive way;

'Tis then I lose the path that leads to Thee—The Way;

'Tis then, dear God, till by Thee found,

I can't look up—though You look down.

I cannot think of you, dear God, as far away

When You've so many children here who've lost their way;

Sin hath so blinded with its blase, false array,

They stumble on—eyes to the ground,

Nor will look up—though Love pours down.

We cannot think of you, dear God, as far away;

Thy sacrificial love has opened Heaven's gate-way,

And laid a radiant path of Grace for wandering feet;

Refreshing for lost souls in Thy blest Heart-Retreat;

Give eyes of faith to sense Thy presence day by day,

To see the glory of Thy Crown;

Bid hearts reach up—as Love bows down.

We dare not think of you, dear God, as far away;

With arms Divine encircle us, we pray!

—Meta Bauman Mathes.

fails them; they give way to despair; they are sure the ship is doomed. But Christ is still in the ship although He may seem to be asleep. And the ship that bears the world's Saviour may be tempest-tost, but it cannot be lost; it cannot sink; it must reach the desired haven. Not even the gates of hades can prevail against it.

The trouble has been that too many are in the cabin; too many never see the

smile of the Pilot in the storm; too many leaders and those to be led live in darkness and doubt and cannot repeat the testimony of the early believers, "I know whom I have believed," "We have seen the Lord." In the darkness of the cabin we dissipate our energy in matters of mere administration and mutual fault-finding when we ought to be saying, "We would see Jesus." We blame each other for the poor showing the Church is making in winning souls for Christ when we ought to be saying, "Lord, save us."

The Church tries to do her work in the way the world does its work instead of trying to show the world how to do its work by seeking first the Kingdom of God. We look to the world for tricks and methods to fill our Churches and increase the Church membership, forgetting that "the first great revival in the history of the Church came as a result of the prayers and expectancy of the disciples and was preached rather than promoted." The increasing difficulty to raise the money the Church needs gets on our nerves. A dollar in the hands of consistories and Boards of the Church, as everywhere else, is worth only about a third as much as it used to be; yet greater tasks than ever must be carried on. The Boards struggle along under the burden of discouraging indebtedness and consistories are at their wits end to make ends meet. People, who do little or nothing to support the Church financially although they seem to have enough and to spare to spend for other things, are cast overboard in the interest of a light apportionment; whereas they are the very ones for whom the ship of Church exists and are the strongest argument for a better and not a poorer support of Kingdom work. Ways and means of financing the Church are often more suggestive of a County fair or a bargain counter than of the Father's house. Moreover, while taking from organized business the things that do us little good if not injury, we refuse to profit by its good example in merging its interests. We still spend too much time in discussing the unessential things in which we differ instead of uniting our forces for the conquest of the world for Christ.

And when, as a result of all this, we see the falling away, or sweeping away by the erasure of names, from the Church of thousands and the increasing difficulty to enlist the interest of men today in religion, the old question is in our hearts, if not on our lips, "Why could not we cast him out?" We can expect the same answer: "And Jesus said unto them, Because of your unbelief." We've lost touch with our Saviour; we do not have a vital experience of the historical Christ and a personal experience of His spiritual presence in our hearts; He's in our midst; He's as willing and able as ever to quiet our fears and remove our doubts and to give us His life and spirit. "I have seen the Pilot. He smiled, and all is well!"

After that experience of the disciples in the storm, they had many similar tests of faith to meet. Sometimes they wavered; they were even upon the death of Christ plunged into what seemed a final and hopeless despair. But at last, when their training was ended, after they had lived with Jesus three years, had seen Him arrested, had seen Him die and the last one of them was convinced that He lived again, they never lost sight of His smiling face. They did not come to their conviction that Jesus lived, died, and rose again through any theory of His miraculous birth nor from any doctrine of His atoning death and His glorious resurrection; obviously not from the teaching of parents, teachers, preachers or catechisms. No, they came directly into a vital experience of the historical Jesus, looked into His face and learned to say, with their spokesman, "Thou art the Christ, the Son of the living God." As Mr. Bruner says, "Pentecost came to a group of men who were sure of these three facts: Jesus

lived; Jesus died; Jesus lived again. They heard the promise of the risen Lord, 'Ye shall receive power when the Holy Spirit is come upon you,' and in the faith that

this power would come, and in an expectant attitude, they waited at Jerusalem. Pentecost came to a group of expectant men."

Is there anything quite so important

for Christian men and women in this Pentecostal Year as that they should know Jesus not only historically but spiritually and see the smile of the Pilot?

Prohibition

By DR. THOMAS M. BALLIET

THE LIQUOR TRAFFIC A CURSE

Is Great Britain satisfied with the liquor traffic which it continues to license, but which America has outlawed? Those who are clamoring for its restoration in some form should listen to these solemn words from Philip Snowden, the eminent British Chancellor of the Exchequer: "The liquor traffic does not produce wealth; it destroys wealth and manufactures pauperism, crime, disease, lunacy and death." Surely Prohibition (even at its worst) is worth all it costs—and more!

both the bootlegger and the speakeasy. They profess to be morally shocked at the conditions which they themselves have created. This is the colossal hypocrisy of the situation. The stock arguments against Prohibition are so well known that they hardly need to be repeated. Even the "wets" today frankly recognize that the majority of the people of the country are "dry." The Presidential election has overwhelmingly settled that question. The lawyers' argument that the amendment violates the first ten amendments, popularly called the Bill of Rights, has already been decided by the Supreme Court against them. The Bill of Rights is subject to amendment precisely like any other portion of the Constitution. It is said that it takes away personal liberty. In the abstract this sounds serious. In the concrete it means that it takes away, in the interest of the common good of all, the liberty of drinking cocktails and champagne. All laws virtually limit somebody's liberty in the same way. As already stated, Prohibition destroyed the saloon. Nothing else we have ever tried was able to do this. We have had local

option, State Prohibition, and sale of liquor by the State (in South Carolina), and none of these measures ever succeeded in eliminating the drink evil. The patrons of the bootlegger are responsible for the bootlegger and for his crimes.

We have had private Prohibition before national Prohibition. The railroads prohibited locomotive engineers from using any alcoholic liquor at all for some years. Many manufacturers have Prohibition in their establishments. Men who work with machinery cannot be trusted if under the influence of liquor; and yet while the President, for example, of the Pennsylvania Railroad enforces Prohibition upon his employees he himself belongs to the Society Against the Prohibition Amendment and is bitterly opposed to national Prohibition. Apparently a man can run an entire railroad and drink, but not a single train.

Prohibition by common consent has proved a blessing to the working people of the country and to the poor. All social workers and the Salvation Army dealing with the poor testify this. Some economists estimate that from five to six billion dollars have gone into the savings of the working men and into the comforts of their homes.

The class of people who are principal violators of the law are many of our society women and their large army of social imitators; they are the club men, many lawyers and judges who are sworn to support the Constitution; many doctors and many business men. In other words, the well to do and the wealthy are the lawless class so far as the amendment is concerned; they are the patrons of the bootlegger and are responsible for the lawlessness and murder which the bootleggers have brought into existence. It is for them to change their ways—and Prohibition will be a success.

New York City.

Religion and the Radio in Great Britain

By Hubert W. Peet

In Great Britain there is no pre-eminent "radio preacher" like Dr. S. Parkes Cadman, of the United States, but religion fills a very important part of the program activities of the British Radio system, which is, of course, entirely controlled by the British Broadcasting Corporation, under license from the Post Office. The director general, Sir John Reith, is a son of the Scottish manse and a deeply religious man. Besides the regular Sunday evening services given by speakers of practically every well established denomination from Anglican and Roman Catholic to Salvationist and Quaker, each day's program from 10.15 to 10.30 begins with simple service. This is immensely appreciated by thousands of invalids, and the suggestion is now being seriously put forward in important quarters like the London "Times" and elsewhere, that there should also be a short similar service in the evening each day. Every month there is a Sunday missionary travel talk in the afternoon, while religious subjects are regularly included in the educational lecture series. Groups gather in all parts of the country which use these

and other talks as the opening for serious study circle discussions. They meet not only in private houses and Church premises but also in public libraries and schools. A new Sunday series of lectures has just begun on "Religion in the Light of Psychology." These are being given by Dr. E. S. Waterhouse, the eminent Wesleyan of Richmond College. Many of these and similar talks are reprinted in the weekly educational organ of the B. B. C. called "The Listener," so that hearers may study the lecture at their leisure if they wish. Broadcasting, in short, is becoming a very real handmaid of religion in Britain.

How Does It Affect Church-going?

The subject is continually coming up as to how these broadcast services affect Church-going. The reply is not easy to make, although it is generally admitted that radio listening cannot become a substitute for "assembling ourselves together." In a recent interview on the subject, Mr. J. C. Stobart, Director of Education of the B. B. C., who is directly responsible for the religious side of the program, said that broadcast services, while helping to meet

the needs of the old, the invalids, or those who are kept at home by duty, supplements the work of the Churches by reaching those who have no conventional relationship to organized religion at all. "The huge percentage of the listening audience," he said, "are not Church-goers at all. The post-war generation has hardly been brought up to Church-going. And the middle-aged golfing man has lost the habit, if he ever had it. We meet them at lunch time, or in the train, and they assure us again and again that they don't go to Church, sometimes adding naively that they have no use for religion themselves, but make a practice of being present for the broadcast service at 8 P. M. on Sundays—and they sometimes add 'we put down our pipes.' They often think, too, that they would like to argue the point with the preacher—they are not always entirely convinced—but they love to listen to the old hymns of their childhood which touch their hearts with what that old sceptic Georges Clemenceau would probably call 'atavistic emotionalism'."

London, England.

Christian Joy

By HOWARD F. BOYER

Men and women everywhere are seeking for things they do not possess. Some know what they want, seek it and find it. But the vast majority are seeking each day without success.

So it is with Christians. They are seeking Christ, the more abundant life He has to give to all, that great joy which no man can take away. Some find it—but again the vast majority do not. At least not to their own satisfaction. Some men say the reason is skepticism, others say lack of a real desire, and still others blame selfishness, materialism, etc. Be it what it may, they are all contributing factors. There is seldom just one factor or cause.

There is one thing we rarely consider

in seeking the more abundant life. We usually take ease and joy as being complementary to each other. In our school days we looked forward to vacation as the days of joy. In our work we look to the days of no work as the days of joy. Are they really the source of joy? Seldom.

Suffering and joy go hand in hand. He who never suffered knows nothing of the real joy of the Christian life. St. Paul says that we must through much tribulation enter into the Kingdom of God. It is he who endures to the end who finds that joy which no man can take away. We all want that joy, but we harden our hearts in the pursuit of it. In the hour of pain we cry, "There is no God," or soon repeat, "God, why hast Thou forsaken me?" No

wonder we are skeptics or even hypocrites, when we have not the faith to endure.

The difficulties and dangers of the road should not lead us to conclude that the Christian life is a life of sadness. The Christian who forsakes a pleasure does so only to seek a greater, and in so doing does not withdraw from the world but stands with Christ in a new and happier fellowship with God and man. He is joined with God in prayer without ceasing, in everything giving thanks. He is joined with men in service, rejoicing evermore. The joy results in finding God. How? In life. What life? Life as you and I find it, in the daily task, the hourly duty, as we follow Him Who "went about doing good."

York, Pa.

NEWS IN BRIEF

"BRIGHTEST AND BEST OF THE SONS OF THE MORNING"

(Memory Hymn for February)

Brightest and best of the sons of the morning,

Dawn on our darkness, and lend us thine aid;

Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

Cold on His cradle the dewdrops are shining;

Low lies His head with the beasts of the stall;

Angels adore Him, in slumber reclining,
Maker and Monarch and Saviour of all.

Say, shall we yield Him, in costly devotion,
Odors of Edom, and offerings divine,
Gems of the mountain, and pearls of the ocean,

Myrrh from the forest, and gold from the mine?

Vainly we offer each ample oblation,
Vainly with gifts would His favor secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor.

Brightest and best of the sons of the morning,

Dawn on our darkness, and lend us thine aid;

Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

Few if any hymns of the Epiphany season have won such popularity as this heart-cry of Bishop Reginald Heber, first published in 1811. The "Star of the East" was made sacred by its association with the nativity of Jesus, and ever suggests how even the inanimate objects of nature may help to disclose His glory. It has been said that "the undevout astronomer is mad"; surely the pursuit of science should cause men to bow in worship. Let us study this beautiful hymn with humble hearts, so that we may be led, like the Magi of old, to follow the gleam and find for ourselves the Redeemer of the world.

IMPORTANT CONFERENCE ON CHURCH UNION

During the last week in January an important conference on Church Union has been meeting in Pittsburgh, and the resolutions passed on Jan. 29 are of such sig-

nificance that we are pleased to quote them here in full, and hope all the readers of the "Messenger" will note them carefully. They are as follows:

I. The Committees of the Conferring Churches express themselves as approving organic union of these Churches at the earliest moment.

II. We recommend to the Church Courts appointing us:

1. That we approve organic union with other Presbyterian and Reformed Churches on the basis of their existing standards.
2. That our representatives be instructed in co-operation with committees from other Presbyterian and Reformed Churches, to prepare a complete plan to make this organic union effective—to be submitted for adoption to the properly constituted authorities of these Churches."

This action was adopted unanimously by the representatives of the Presbyterian Church in the U. S. A., the Presbyterian Church in the U. S., United Presbyterian Church, and the Reformed Church in America, except that the delegates of the Reformed Church in America did not feel authorized to vote on Article II, Section 2, and so refrained from voting on that item, not because they were opposed to it, but because they felt themselves unauthorized to act upon it.

Unfortunately, the Commission on Closer Union of our own denomination was not "officially" represented in this conference, but it was unofficially represented by the Rev. Dr. Charles E. Miller and Judge D. J. Snyder. We are advised that the Commissions of the other Churches are very anxious to have us join in the movement.

CHANGE OF ADDRESS

Rev. Frank S. Bromer from 2229 Avondale Ave., to 709 East Ave., Charlotte, N. C.

Rev. J. M. Hanko from Chicago, Ill., to 331 Court St., Milwaukee, Wis.

Rev. D. F. Singley from East Mauch Chunk, Pa., to 1538 Wingohocking St., Philadelphia, Pa.

Rev. Dr. Ross F. Wicks, of Newark, N. J., on Thursday evening, Jan. 23, gave the Commencement address in the South Side High School of Newark.

A Presbyterian pastor in Ohio, in renewing his "Messenger" subscription, tells of how much he enjoys reading the "Messenger" and adds this good word: "May it long continue with its varied and helpful messages."

Second Church, Scranton, Pa., Rev. Joseph Yost, pastor, appropriately observed the Christmas season with special services. Second Church co-operated with the local Ministerial Association during the Week of Prayer.

Zion Church, Greenville, Pa., Rev. Paul J. Dundore, Ph. D., pastor, had the privilege of hearing Judge D. J. Snyder at the evening service Jan. 26. The congregation, in recognition of his long and faithful service, has elected Elder William J. Moyer as Elder Emeritus.

In Eighth Church, Cleveland, O., Rev. H. J. Rohrbaugh, D. D., pastor, the Christmas service was held Dec. 22. A Catechetical class has been organized. Christmas offerings were for the Fort Wayne Orphans' Home.

Trinity Church, Mountville, Pa., Rev. J. William Zehring, pastor, observed Holy Communion Jan. 12. Foreign Mission service will be held Feb. 9. Services will be held on the Thursday evenings of Lent, and during Holy Week every night except Saturday.

In Central Church, Dayton, O., Rev. Walter W. Rowe, pastor, College and High School evening was observed on the evening of Dec. 29. Union Communion Service was held in First Lutheran Church on the evening of Jan. 5; Rev. F. L. Dennis, D. D., of the First U. B. Church, preached the sermon; Holy Communion in Central Church was celebrated on Jan. 12.

Dr. and Mrs. D. B. Schneder were the guests of honor at a reception to missionaries to Japan, given by Dr. and Mrs. William E. Lampe at their home, 5004 Pine Street, Phila., Pa., on the evening of Jan. 29. The missionaries represented a number of denominations. Some of them have retired after 40 or more years of service, while others are at home on furlough. Some lived in the extreme north of Japan in the Hokkaido, while others worked in far south Kyushu. The evening was a most enjoyable one for all as it was the first occasion of the kind in Philadelphia.

The New Year Communion was celebrated in Trinity Church, Strawberry Ridge, Pa., Rev. T. G. Jones, pastor, Jan. 19, and was largely attended, despite the extreme cold weather. The members were glad of the privilege of communing with their oldest member, Mrs. Mary Mills, who will soon be 94 years old. Mrs. Mills is still active and enjoying good health.

Memorial Church, York, Pa., Rev. Dr. Edward O. Keen, pastor, on Jan. 12, observed the 5th anniversary of the dedication of the present edifice. Dr. Charles E. Schaeffer was the anniversary preacher. Holy Communion was observed Jan. 19. On Jan. 17 the elders and deacons, who were elected at the annual congregational meeting on Jan. 15, were installed.

Krider's Church, Westminster, Md., Rev. Chas. B. Robert, pastor, presented an interesting Christmas program Dec. 29, in charge of the following committee: Mrs. Clarence Hyle, Catherine Manger, Margaret Biggs and Mrs. C. B. Rebert. The pageant, "The Rose and the Star," was presented. The White Gift to the King Service was held also. The Christmas service was held at Bachman's Valley Church at 10 A. M., Dec. 29.

On the evening of Jan. 26, Rev. C. T. Moyer, of Salem Church, Weatherly, preached in Grace Church, York, Pa., Rev. Irvin A. Raubenhold, pastor, and also baptized during the service, Joan Horn Raubenhold, infant daughter of Rev. and Mrs. Raubenhold. The water used in the baptism was from the River Jordan, secured by Rev. Mr. Moyer when visiting the Holy Land a few years ago.

The Men's Bible Class of the First Church, Washington, D. C., Rev. James D. Buhrer, pastor, and also teacher of the Bible Class, held their annual business meeting Wednesday, Jan. 15. The following officers were elected: Messrs. Emil Loehl, president; R. M. Oberholtzer, vice-president; J. Schutrumpf, treasurer; F. A. Loeffler, secretary; E. W. Sanders, assistant secretary. Immediately after the business meeting refreshments were served and the members engaged in social fellowship.

In the Church of the Ascension, N. S., Pittsburgh, Pa., Rev. Henry L. Krause, pastor, on Sunday morning, Jan. 26, a bronze tablet, erected to the memory of Chas. A. Muehlbronner, was unveiled and dedicated. Mr. Muehlbronner was the beloved elder of the Church for a period of 16 years; and so impressed the men of the Church that they not only changed the name of their men's class to bear testimony to his influences, but placed this tablet in the Church auditorium in fitting memory.

The Myerstown, Pa., Church, Rev. David Lockart, pastor, enjoyed a good year in 1929. The S. S. average attendance showed a fine increase and set a new record for the school, which will be 70 years old this year. The pastor's report included 7 adult and 33 infant baptisms, 7 weddings and 22 funerals, 57 new members, 21 by letter, 28 by confirmation and 8 on reprofession. The total receipts were more than \$12,000, with \$1,300 added to the endowment funds, which now amount to more than \$27,000. The pastor's salary was increased \$200.

Nine more congregations have paid their Sustentation Fund quotas in full to the Board of Ministerial Relief, as follows: Lazarus, Lineboro, Md., Rev. John S. Holland, S.T.D., pastor, \$725; Herreid, S. D., Rev. Karl Thiele, pastor, \$110; Hope, Cochrane, Wis., Rev. A. P. Hansel, pastor, \$105; Ashley, S. D., Rev. F. W. Herzog, pastor, \$165; St. Paul's, New Berlin, Pa., Rev. H. B. Zechman, pastor, \$80; Ev. German, Bridgeport, Conn., Rev. Herman G. Wiemer, pastor, \$1,505; Hosmer, S. D., Rev. Diedrich Buelter, pastor, \$630; St. John's, New Berlin, Pa., Rev. H. B. Zechman, pastor, \$130; Trinity, Telford, Pa., Rev. G. W. Spotts, pastor, \$1,510.

In First Church, Burlington, N. C., Rev. H. A. Welker, pastor, on the evening of Dec. 1, the W. M. S. held a Thank Offering

service. The pageant, "Give Thanks Unto the Lord," was well rendered. There was a fine increase in the offering, W. M. S., \$113; G. M. G., \$30. The Christmas services were in charge of the Junior Dept. under the direction of Mrs. John R. Hoffman, Miss Lucile Boland and Miss Grace Clapp. Offering for Orphans' Home, \$39. The Pathfinders' Bible Class gave 12 pairs of silk hose for the larger girls in the Home. The Every Member Canvass was made Dec. 22. There was the best response ever made. The outlook for 1930 is the best in the history of the Church.

Calvary Church, Turtle Creek, Pa., Rev. John A. Yount, pastor, has been beautified by having all the interior walls refrescoed, at the expense of about 40 women of Trinity Bible Class. A children's chorus of 30 voices made its initial appearance on the evening of Jan. 26, under the direction of Wayne McWilliams. At this service the pastor preached on "Jesus and the Children." A large reproduction of Hoffmann's "Jesus Blessing Little Children," was used to illustrate the sermon. On the evening of Feb. 2 the pastor spoke on "Christ and Young People." An enlargement of Hoffmann's "Jesus and the Rich Young Ruler" was exhibited. The Alpha Kappa Society had charge of the service.

Both congregations of the Duncannon Charge, Marysville, Pa., Rev. Charles R. Hartman, pastor, again had excellent Christmas services. Considerable work and time were expended, but the final good programs in the form of cantatas proved that it was worth while. Trinity Church, for its numerical size, is exceptional every year in its contributions for the orphans. Offering, \$150. Offering of the Duncannon congregation, \$36. The pastor and wife were made happy by the gift of a liberal purse from Trinity Church. At the present time, a new, modern indirect lighting system is being installed in Trinity Church at an approximate cost of \$500, which, when completed, will render this already beautiful auditorium still more comfortable and pleasing.

Christmas was fittingly observed in Bethany Church, Bethlehem, Pa., Rev. H. I. Crow, pastor, with 3 special services. Offering for Bethany Orphans' Home, \$283.33. The annual congregational meeting was held New Year's evening. The congregational receipts were \$7,947.43. The Building Fund amounts to \$20,660.43. There was paid to the Phoebe Home Building and Endowment Fund, \$709.80. Apportionment paid in full to Jan. 1, 1930. The amount raised for all purposes in congregation and Sunday School, deducting duplicates, was \$11,384.93. The following officers were elected: Elders, Horace A. Butz and C. B. Andrews; deacons, L. L. Iobst, Hiram G. Pursell, E. W. Rush and Fred J. Hageter.

In the journal of the "Association of Civic Service Club Executives" for January, appears the following tribute to Rev. Dr. Charles H. Rominger, in which his many friends will be interested: "Rev. Charles H. Rominger, D.D., president of the National Monarch Club, knows how to plumb the depths of a human life. He always gives gracious response to the queries of anxious thinkers, to the longings of distressed hearts and to the restlessness of uncertain groping for ideals. It can be truthfully said of Dr. Rominger as was said of the martyred President McKinley: 'That he held the love of women and of men; life has no more to give.'" Prof. Rominger is a member of the faculty of Cedar Crest College.

The Christmas services in St. Luke's Church, Wilkes-Barre, Pa., Rev. H. A. Shiffer, pastor, were largely attended and much enjoyed by all. On Dec. 19 a Christmas party, "Around the Christmas Tree," was given the children from the Beginners and Primary Departments by their teachers, Mrs. H. A. Shiffer and Mrs. Florence Shad-

rack. The mothers of the children were the invited guests. After a number of games had been played, Santa appeared upon the scene with his pack of gifts for the children. The entire party was treated to refreshments by the teachers. Sunday evening, Dec. 22, the choir and school inspired the large audience present by their rendition of the cantata "In Bethlehem Way." On Christmas at 5 P. M. the usual children's Christmas service was rendered.

The annual congregational meetings were held at Jerusalem Church, Fredonia, Pa., Rev. A. C. Renoll, Ph.D., pastor, Dec. 29, and at St. John's, Jan. 1. Before the meetings a complete report from every organization is certified under the supervision of a board of auditors, and then presented to the congregations. This plan has found favor in the charge and has produced an orderly and Churchly procedure. The summary for Jerusalem is: expended for congregational purposes, \$1,669; benevolences, \$1,465; remaining in the several treasuries, \$404; present membership, 224. Summary for St. John's: expended for congregational purposes, \$1,962; benevolences, \$1,107; remaining in the treasuries, \$563; present membership, 227.

The 49th anniversary of the Young People's Society of C. E. movement was observed in St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, on Feb. 2, when Rev. J. Arthur Heck, of Albright College, Reading, Pa., delivered the sermon. Mr. C. B. F. Deppen, president of the Senior C. E., assisted. Foreign Mission Day will be observed in Sunday School and morning Church worship, as is our custom since 1902, on Feb. 9, and the Rev. Edwin A. Beck, of our China Mission, will deliver the addresses. On Sunday night, Feb. 19, Memorial Baptist Church will close its doors and worship with St. Mark's congregation, and Rev. Darlington R. Kulp, Baptist pastor, will preach. Rev. Gustav R. Poetter will deliver the address before the Exchange Club of Reading on Feb. 12, at Berkshire Hotel.

On the cover of this issue is the picture of St. Paul's Daily Vacation Bible School, near Clear Spring, Md., Rev. C. E. Whetstone, pastor. St. Paul's Church is located in the open country, and for the past 4 years has conducted a successful D. V. B. S. without any expense outside of the cost of materials used in teaching. The past year they had an enrollment of 131 students. The superintendent, Mr. Joseph A. Seibert, and the teacher of the Kindergarten Department, Miss Lolita Downin, were in the party on the Fellowship Tour to Los Angeles, in 1928. The success of this school may be attributed to the co-operative spirit on the part of all, coupled with the untiring efforts of the Sunday School superintendent, Mr. E. E. Snyder, and his wife.

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In St. Vincent Church, Spring City, Pa., Rev. J. G. Kerschner, pastor, at the morning service Jan. 19 the following persons were installed as elders: Mr. Edwin Rixstine and Mr. Charles Rambo; deacons: Mr. Irvin Miller and Mr. Howard Rapp.

In St. John's Church, Lansdale, Pa., Rev. Alfred N. Sayres, pastor, the Christmas program was presented Dec. 22. A candlelight service was held at 6.30 A. M., Christmas Day. Offerings for Bethany Orphans' Home.

Bethany Church, Cuyahoga Falls, O., Rev. J. Theodore Bucher, pastor, held a 6.30 A. M. service Dec. 25. Mrs. J. Theodore Bucher, organist, was assisted by Mr. Lawrence Clark, guest harp soloist. The program was printed in a very colorful and artistic manner.

On Jan. 26, the morning worship of Christ Church, Middletown, Md., Rev. John S. Adam, pastor, was conducted by Mr. Nevin Smith, student of the Theological Seminary, Lancaster, who preached a splendid sermon on "Gifts" to a large and attentive audience. The condition of Rev. Mr. Adam, who had been indisposed, is now normal, but his physician has advised a complete rest for a period of four weeks.

Salem Church, Catasauqua, Pa., Rev. Henry E. Gebhard, pastor, reports an increase of 5 per cent in attendance at all services over January, 1929. At the January communion 9 new members were received. The members at the annual congregational meeting promised to raise \$2,000 cash by March 16, the third rededication anniversary, to help reduce the indebtedness.

In the Churches of the Brush Creek Charge, Manor, Pa., Rev. Arthur W. Barley, pastor, Christmas was fittingly observed. In First Church, the annual Congregational Meeting was held Jan. 1st. Holy Communion was celebrated Jan. 5. In Brush Creek Church Communion was held Jan. 12. Catechetical classes have been organized in both Churches. The Every-Member Canvass was made recently.

In St. Andrew's Church, Phila., Pa., Dr. Albert G. Peters, pastor, a Young People's Service was held Jan. 26, under the auspices of the Crusaders. Harold E. McClatchey, a student of the University of Pennsylvania, presided. The addresses were delivered by C. W. Lawson, a student of the University of Pennsylvania and Rev. Clayton H. Ranck, student pastor at the same institution. A number of young people took part in the program. The service as a whole, demonstrated the fact that young people want to, and can, do things worth while.

The pastors in Jeannette, Pa., have arranged a Union Visitation Campaign for this Pentecostal Year, into which it is expected that the Protestant Churches of the community will enter heartily. Beginning Feb. 17 there will be an intensive effort made to enlist the spiritual co-operation of all who are willing to render service in prayer groups and personal work. Rev. Ralph S. Weiler, of Grace Church, was a member of the committee that framed the excellent program. Something of this sort should be done in every community.

The "Messenger" was sorry indeed to hear of the accident last week to our beloved old friend, Rev. Dr. Conrad Clever, of Hagerstown, Md., President Emeritus of the Board of Christian Education. The report reaching us stated that, while visiting his sister in Shippensburg, Pa., he fell on the ice, and was considered to be in a serious condition, with probable concussion of the brain. We hope and pray that his injuries may not be so serious as reported and that he may be speedily restored.

Zion Church, Millersville, Pa., Rev. W. T. Brundick, pastor, held its Congregational Meeting Jan. 3. Reports showed a

present membership of 125; 4 baptisms; 107 members communed; Apportionment paid in full; roof of Church repaired, costing \$450; Church auditorium refinished at a cost of \$1,022.50; parish house purchased, costing \$800; \$3,260 in Endowment Fund; enrollment in Bible School, 134, with an average attendance of 100. The Harmonica Band will make its initial appearance at the February meeting of the Men's Club.

In St. John's Church, Williamsport, Pa., Rev. W. C. Rittenhouse, pastor, the Faith Bible Class on Oct. 15 gave Elder Cyrus Heller, their teacher for many years, a fine testimonial dinner in honor of his faithful service. The Jolly Workers gave a most enjoyable Christmas cantata on the evenings of Dec. 19 and 20. Christmas offerings for Bethany Orphans' Home. Over 50 men attended the December social meeting of the Men's Bible Class and enjoyed a splendid venison dinner. An excellent talk was given by Rev. W. W. Sholl. The Men's Club of the Watertown Church entertained the Men's Club of St. Luke's Church of Lock Haven, and the Men's Bible Class of St. John's Church, at a dinner given in St. John's Church, Jan. 21.

The Reformed Churchmen's League is a "going" concern. The Secretary, Elder J. Q. Truxal, is in active correspondence with congregations and other groups in almost every quarter of the Church. Several Chapters of the League have already been organized or are in process of organization. Secretary Truxal has engagements to address laymen of the Reformed Churches of Baltimore and vicinity on Feb. 6 and laymen of the Reformed Churches of Buffalo and vicinity on Feb. 13. He is to be at Grace Church, Numidia Charge, on Feb. 19; Catawissa, Feb. 20, and Grace, Reading, Feb. 21, to explain the purposes of the League and to consider what preparatory steps might be necessary for organization of Chapters.

In First Church, High Point, N. C., Rev. W. R. Shaffer, pastor, the work for the new year has started off with renewed interest. Holy Communion was observed Jan. 12 with a large percentage of the membership present. On the afternoon of Jan. 12 the C. E. Society led a service at the Convict Camp at Oak Ridge. The Jr. C. E. Society, under the leadership of Mrs. W. R. Shaffer, is growing in numbers and efficiency—these children are eager to do and to learn. Jan. 19 was Good Literature Sunday, at which time the pastor preached on good literature and especially urged the members to subscribe for the "Messenger." The pastor has organized a catechetical class, which he teaches during the S. S. hour, looking toward confirmation at Easter time.

Calvary Church, Phila., Pa., Rev. F. H. Fisher, D.D., held its annual meeting Jan. 13. Interesting reports were presented from all organizations. Four elders and 5 deacons were elected. A catechetical class was organized the first week of January and will be confirmed Palm Sunday. Holy Communion was held Jan. 26, with over 250 communing, and 3 additions to the membership. Offering, \$300, for Apportionment and home purposes. Preparations are in progress for the Every Member Canvass to be made the second week of February. The Schuylkill Branch of the C. E. Societies was held in the S. S. banquet hall, Feb. 1, with Rev. Forest E. Dager, D.D., as the speaker. On the evening of Jan. 26, the P. O. S. of A. worshiped in Calvary Church. Mr. Arthur Fox, State vice-president, made a splendid patriotic address.

The 39th Annual Missionary and Church Work Conference is being held Feb. 5-6 in the Theological Seminary, Lancaster, Pa. Rev. Dr. and Mrs. D. B. Schneider are the guests of the Faculty and Students during the Conference. After the services in Santee Hall on Wednesday evening, a reception was given to Dr. and Mrs. Schneider at the home of President and Mrs. Richards. Those taking part in

the program included: Drs. George W. Richards, A. R. Bartholomew, D. B. Schneider and Prof. E. S. Bromer. On Thursday morning, with Prof. O. S. Frantz presiding, Drs. C. E. Creitz and J. Hamilton Smith are on the program; in the afternoon, with Prof. T. F. Herman presiding, Prof. George Noss is the speaker. The committee in charge consisted of: A. Augustus Welsh, Calvin H. Wingert, and Morris H. Cooper. The Seminary Choir is rendering the music.

In the Church of the Incarnation, Newport, Pa., Rev. U. O. H. Kerschner, pastor, the holiday season was one of special significance. A most beautiful Christmas pageant, "The Star Leads On," was rendered by 82 young folks and children. The electrical illumination was most wonderful in color, and the costumes were very beautiful and picturesque. The congregation was unusually large. Offering, \$100 for Hoffman Orphanage. The 14th year of the present pastorate closed Dec. 31. The records show the conclusion of a very successful year with all current bills paid and a comfortable balance in the treasury. The Consistory men and their wives were entertained by the pastor at the parsonage on Jan. 2. After a splendid Round Table dinner, the new Consistory organized and officers were elected. Delegates to Classis and Synod were chosen. The Christian spirit and fellowship is delightful and the prospects for the New Year are very encouraging.

Frieden's Church, Deep Creek Charge, Hegins, Pa., Rev. Herman J. Naftzinger, pastor, held its annual congregational meeting on Thursday evening, Jan. 16. Total receipts for the year, \$2,927.66. Encouraging and interesting reports of the various organizations were brought by the respective leaders. The main feature of the evening was an inspiring address by Rev. Elmer S. Noll, D.D., of Schuylkill Haven. The entire charge paid 7/12ths of its Apportionment for 1929. A class in Leadership Training has been organized at Hegins, and is being taught by Prof. William Maurer, of the Hegins Township High School. A handsome pulpit lamp was recently presented to the Fountain Church by the Church School. The pastor preached in St. John's Evangelical Church on Jan. 22 as one of the visiting preachers during its evangelistic campaign. The pastor was a delegate to the State Pastors' Convention at Harrisburg, Jan. 27-28.

The Reformed Ministers' Association of Lancaster City and County, Pa., meeting the first Monday of each month at 2 P. M., in the study of First Church, Lancaster, prepared the following 1930 program. January: "Aims of Y. P.'s Work," Rev. L. C. T. Miller; February: "Building a Program," Rev. Dr. W. S. Cramer; March: (a) "Organization," Rev. John Raezer, (b) "The Place of Worship," Rev. G. F. Fritz. The first 3 months' study is on the subject of "Church Work with Young People," and during April, May and June, on "The Church and the Agrarian Movement." The subject for April: "Rural Sociology," Revs. W. S. Brendle and David Scheirer; May, "The Rural Mind," Revs. H. M. Leidy and H. J. Hillegass; June, "The Rural Church," Rev. J. B. Musser. The devotions during "The Pentecostal Anniversary" on the subjects of Pentecost and Prayer, Missions, Lent, the New Birth, Education, and the Festival of Pentecost, are in charge of Revs. W. C. Pugh, G. B. Raezer, M. W. Schweitzer, J. F. Frantz, A. H. Groff and E. S. LaMar.

The Christmas season in the Friedensburg, Pa., Charge, Rev. E. B. Messner, pastor, was indeed celebrated in a splendid manner. At Brown's, Hetzels' and Friedensburg, very able and inspiring exercises were rendered to large and appreciative audiences. The cantata, "His Natal Day," sung by combined choirs of Sumner Hill, Brown's, Hetzels' and Friedensburg, was a decided success. 60 voices under the lead-

ership of Mrs. Messner sang this beautiful message in the 4 Churches to large congregations, many who came to hear the 4 renditions. This spirit of co-operation and fellowship is greatly admired by the pastor and his wife. The pastor and Mrs. Messner were beautifully remembered by greetings and gifts, for which they are exceedingly grateful. Bethany Home offerings exceeded last year's. The Thank Offering service of the W. M. S. of St. John's, Friedensburg, was held Jan. 12, with Mrs. D. B. Schneder as the speaker. Her message was greatly appreciated. The members join with the Schneders for more prayers and sympathy in their earnest labors for the Kingdom.

Feb. 2 was a red-letter day in the Church of the Good Shepherd, Boyertown, Pa., when the 25th anniversary of the pastorate of the Rev. Geo. G. Greenawald was fittingly celebrated. A large outpouring of members and friends at the services of the day, with special music by former members, and many felicitations to the popular pastor, marked the occasion. The preacher of the day was Dr. Paul S. Leinbach, of the "Messenger." The Sunday School attendance was reported as 904 and the spacious auditorium was crowded to capacity both morning and evening. At the morning worship Pastor Greenawald was given a most cordial and heartening greeting by his members and friends when, to his complete surprise, he was presented with a Master Six Buick Sedan—a beautiful blue car which stood in front of the Church ready for use, and the sight of which was enough to make a poor editor turn green with envy. Mrs. Greenawald was presented with a number of baskets of flowers. Such occasions are truly delightful.

At the invitation of the Board of Education of the Reformed Church in America, a group of friends of the Rev. Albertus T. Broek, D.D., met in the National Arts Club, New York City, on Jan. 7, to bid him farewell, and 28 sat down at a luncheon arranged by the secretary of the Board, Dr. Willard D. Brown. The company included nearly all the denominational secretaries, a large proportion of the members of the Board of Education, and a number of ladies, including Mrs. Broek. Speaking for the Board, Dr. Brown expressed regret at losing one who for so long had been a member and in later years, the president of the Board. Dr. Thomas H. Mackenzie spoke for the officials and members of the Church Boards. Rev. Edwin W. Thompson, longest in service on the Board of Education, spoke fittingly and presented to Dr. Broek a serviceable traveling bag, as a token of regard from the Board members. To Mrs. Broek was given a bouquet of roses. Dr. Broek spoke feelingly of his regret at leaving the denomination in which his grandfather for 50 years had been an elder, his father a minister for 35 years, and he himself a pastor for 27. He has begun his new work in Calvary Church in Reading, Pa., and until the new parsonage has been secured, Dr. and Mrs. Broek will reside at a hotel.

Heidelberg Church, York, Pa., Dr. W. Sherman Kerschner, pastor, gave an offering of \$1,508 for the orphans at Christmas time, in addition to a large amount of local benevolence to the needy. The White Gift Service, in the use of which this Sunday School was one of the pioneers, was again used effectively. The early dawn service on Christmas morning was largely attended. The members of the Church choir and the S. S. orchestra were remembered with gifts of gold and checks in recognition of faithful services during the year. The congregation also remembered the pastor with a gift of 5 new tires to replace those that had fought a good fight and finished their course. The pastor's recent series of 6 special sermons on "The American Home" on successive Sunday evenings during November and December,

proved very helpful and elicited much interest. An average attendance of 250 was recorded for the series, with a record attendance of 337 at the final service. A preliminary canvass is now in progress looking toward the purchase and installation of a new 3-manual pipe organ, with echo, in the not distant future. At the annual congregational meeting held Jan. 6, the reports indicated that the financial condition, both as to current expenses and benevolences, is on the usual sound basis. 7/12ths of the Apportionment was paid in full. Dr. Kerschner is again a member of the faculty at the Community Training School of Religious Education, of which Rev. Dr. Edward O. Keen, of Memorial Church, is the efficient dean.

The 11th anniversary of the founding of St. John's Church, Bethlehem, Rev. Walter D. Mehrling, pastor, was fittingly celebrated with an elaborate program on the evening of Jan. 24. The address was delivered by the Rev. Joseph S. Peters, D.D., pastor of St. James Church, Allentown. There were 9 ministers present, 8 of whom were members of the Bethlehem Reformed Ministerial Association. The Rev. H. I. Crow, of Bethany Church, president, conveyed greetings, and enthusiastic remarks were made by Revs. E. Wilbur Kriebel, of St. Peter's, Allentown; T. C. Brown, of Grace Church; Dr. C. A. Butz, of Zion Church; William Van Reed Seltzer, of Calvary Church; and by Dr. W. F. More. Rev. Dr. Z. A. Yearick offered the prayer of blessing. A dainty anniversary luncheon was served by the Ladies' Aid Society. This organization presented the pastor with a purse, this date being his birthday also. The following pastors have served St. John's Church: Revs. Zwingli A. Yearick, D.D., Sept. 1, 1917, to June 1, 1924, now pastor emeritus, residing in Bethlehem; James B. Ranck, student, June 8, 1924, to October 19, 1924, now professor of history at Hood College, Frederick, Md.; Irving C. Faust, June 1, 1925, to August 13, 1928, now pastor of First Church, Cedar Rapids, Iowa; and the present pastor, Rev. Walter D. Mehrling, who assumed charge on Nov. 15, 1928.

Rev. A. Steinecker, of the Mission House, who has filled the position of Housefather in this institution most acceptably during the past 8 years, has received, and will doubtless accept, a call tendered by the Reformed Church in Tillamook, Oregon, following the modern trend "in going to the Pacific Coast." Tillamook is one of the growing cities of the Pacific West. The Reformed Church is the leading Church in that community. There is a splendid group of young people in that community which offers a wonderful opportunity for expansion. Mr. and Mrs. Steinecker have endeared themselves to the professors and students at the Mission House, and it would have been the common desire to have them continue in their fine service. In fact, the Executive Committee twice requested Housefather Steinecker to withdraw his resignation. The Mission House has never had better leadership in this office. There are some conditions at the Mission House not entirely satisfactory to any and all who are associated with the work, and it is only because of the splendid sacrificial spirit of the men working there that the work has been going on measurably well. Institutional work is in itself very exacting. Rev. and Mrs. Steinecker have done a fine piece of work and carry with them the well wishes of the Faculty and students as well as of the community and many friends in Sheboygan. The Executive Committee has requested Mr. Steinecker to remain in his position till the close of the school year in May, and has sent a petition to the Church at Tillamook to concur in this. No definite steps have yet been taken to fill the position. This is in the hands of the Executive Committee and the members of the Board of Trustees.

A RECENT LETTER FROM PASTOR STULC OF CZECHO-SLOVAKIA

Dear Dr. Leinbach:

Again, after a busy period, I have a day for myself, and so I thought I'd write to you. I should have written weeks ago, but I could not. I wanted to write to all the readers so they could read it before Christmas comes. I wanted to send them our heartiest greetings and New Year's wishes. But I hope you and they will pardon me for not having done it when I first thought of it.

It is my sincere wish for you, Doctor, and for the dear company of the Reformed Church leaders, that it would please the Lord to bestow upon you all His richest gifts of health, success and wealth as well, both material and spiritual, and to gladden through your ministry and generosity and kindness some lonely soldier of His as He has done in my case through you. May He keep and guide and protect you all and visibly manifest His nearness and especial care for you all. May He hear my upright and hearty prayers for you.

The car your generosity gave me is to me a continuous Christmas gift, 1928-29-30-31, etc. Today the speedometer is showing 6,915 km., which is about 4,320 miles. It means that much saved in walking, that much more time for pastoral and administrative and study work. It means so much more saved energy and joy. Often I take my wife and the six hungry little ones of ours and it makes us all good to visit the families and to see the schools where I teach religion twice a week as the school law wants it.

This teaching of Religion in public and other schools is or can become a very good thing. There are no Sunday Schools, because there are no rooms for that purpose. The Churches have no stoves, no heating, and so it would mean suffering to the little ones. So the Religious training, compulsory in schools (up to 14 years in public schools, to 16 years in all other schools) comes in very handy as it makes it possible for the Church to reach her little ones regularly week after week. Marks have to be given 1, 2, 3, 4, and 5; 1 being very good, 2—good, 3—satisfactory (sufficient), 4—unsatisfactory (insufficient), 5—punk. The reports are Departments—1, 2, 3; they say Morals, (behavior), 4 in Behavior (Department), means dismissal from the institution, and I never saw a child with that mark in Morals. Parents are often very cruel and spank their child when he brings anything different from 1 in Behavior.

And I have to tell you, dear Dr. Leinbach, that once more I am a student and am very grateful for it. I am a student of Philosophy in the State University of Prague. It is the oldest, the first University in Central Europe, found in 1348 by the King Charles IV of Bohemia. It is the same University in which John Hus taught, of which he was twice the President and in which the Reformation had been born. As I have American diplomas (B. A. and B. D.) they did not want to take it as equal to what they require, but they took me finally and the Secretary of Education will have to pronounce my American training as equal to theirs. So once a week I go to Prague and am studying English and German along with other prescribed courses. And I see the hundreds upon hundreds of University students, and see they are sheep having no shepherd. There is no one who careth for their souls. And they are eager to listen, to be led. How I envy American Universities for their Chapels and University Pastors. We need for all the thousands of young folks there "einen Seelsorger," a sky pilot!

State schools have advantages in many a respect, certainly they are much more to Roman Catholic schools, but alas they produce heathen, pagan, Christless youth and allow the students to live wherever they find a place to dwell. They actually

do care for their intellect and brains leaving their inward man entirely out of the budget, so to say. There are hundreds of foreigners studying in the Prague University, Germans, Poles, Russians, Jugoslavs, French, etc. I wish I could work among them. I shall try as hard as possible, as one of them. Two young students for the Catholic priesthood are writing me regularly and it is sad to see how they long for light and joy.

Please, please, pardon me for having written so much again. Often we feel very lonesome and if permitted to write to America we take it as a substitute for a dear visit with you all. May the Lord reward you and the dear contributors, my generous friends!

I am very sincerely yours in the Lord,
Jaroslav Timothy Stulc.

ATTENTION! YE PASTORS AND PEOPLE! THE 1930 STEWARDSHIP ESSAY AND POSTER CONTEST HAS BEGUN!

Rev. John S. Hollenbach, S. T. D.

The time for our young people to turn their attention to the study of Stewardship is here. The Contest is designed to inspire them to give expression to their own ideas in Essays and Posters. The themes and materials are adapted to each age group and should bring forth better and bigger results than in previous years.

The success of the Contest will depend largely upon the interest and encouragement of pastors, Sunday School superintendents, and Young People's leaders. We can not expect to overcome the complacency and penetrate the callousness of our people, if we do not improve this remarkable opportunity for an abiding constructive service. How any loyal and earnest minister of the Church can persist in neglecting to urge his young people to participate in these Contests is beyond me. And yet if one is to judge by the text, "By their fruits ye shall know them," such must be the case.

I think in many respects I am serving a field that is just as difficult, if not more so, than the average field in our denomination. Yet in each of the five Contests held during my present pastorate I have had a number of Essays written each year. I was greatly gratified last year when one of my girls with her fifth consecutive Essay won second prize in Group D.

I include the Study of Stewardship as a part of the preparation for Church membership. I trust that the seed thus sown will bear fruit in payments to Apportionments and other benevolences in years to come.

As a member of the Missionary and Stewardship Committee of Maryland Classis I have been assigned the task of boosting and directing the Contest in the Classis. I trust that all the pastors and congregations will co-operate.

May we have a more general and a more zealous response to this challenge of duty and privilege. All faces to the fore, and all hands to the task of having at least one Essay written in each congregation of the Reformed Church in the U. S.!

Manchester, Maryland.

THE BERGER MEMORIAL HOME FOR THE AGED

At the January meeting of the Board of Managers, Rev. James M. S. Isenberg, D.D., was unanimously elected a member of the Board. Now he is gone, snatched away from us in a moment of time and he will not be able to serve us in that capacity. Five days before his death he and Mrs. Isenberg visited the Home. They both expressed great pleasure not only in the arrangements that have been made for the comfort of our guests but also in the work that is being done.

This is our first sorrow as an institution. We are wondering what it all means and what interpretation we are to put upon it. A man so willing, so capable, with plans reaching on into the years—and now he is

not here to carry them into effect. We bow in submission before it in our heart-break.

We now have 18 guests in the Home. Our latest arrivals are a man and his wife from Pottstown. They will prove to be a great help in the general affairs of the Home. With the coming of another guest on Monday and one a few weeks later, just about exhausts our capacity.

With our oil burners operating nicely we have no trouble at all in keeping our buildings warm in this severe weather. With the exception of slight colds all are doing well. Our House Physician, Dr. Hugh McCauley Miller, son of the late Rev. Dr. Rufus W. Miller, is giving close attention to the health of the family. He is rendering us very faithful service.

—Charles B. Alspach, Supt.

THE RECENT MEETING ON CHURCH UNION

Another union of Churches is in prospect. This time the United Presbyterians called together the Reformed Churches holding the Presbyterian system of government. Those who responded with delegates were the Presbyterian Church in the U. S. and the Presbyterian Church, General Assembly, better understood as North and South, and the Reformed Churches in the U. S. and America, the former, once known as German and the other famous as Dutch, or Holland. The representatives of all five were given a white light to attract the attention of the world. These United Presbyterians had the delegates in their pontifical city, Pittsburgh, where they are strong. There they arranged to have the prominent speakers and delegates as guests of honor at a big banquet of the Presbyterian Social Union of Pittsburgh and vicinity. Presbyterians of all kinds are so strong and have such large congregations and theological seminaries in that section, that whatever they do cannot be hidden in the obscure corner of even big newspapers. So at that banquet of a half a thousand, at the finest hotel, what such speakers as Drs. John McNaughton, Robert E. Speer, James I. Vance and Raymond F. Clee said on the union of these Churches was broadcasted to the world by the press.

The next morning in the First United Presbyterian Church where Dr. W. J. Reid, one of the leaders of the movement, is pastor, matters were more closely discussed in each separate group, and then in a committee from each group and then the final adoption of the following agreement unanimously as a whole.

The committee of the conferring Churches express themselves as approving the organic union of these Churches at the earliest moment. (See resolutions unanimously adopted, in this issue, page 10.)

President Charles E. Miller of Heidelberg College and Judge Snyder of Greensburg, of our General Synod's Committee on Closer Relations were there and accorded all of the courtesies and privileges but, unofficially, as Dr. Richards, the chairman of our commission felt that in the midst of our negotiations with the United Brethren and the Evangelical Synod for union, that objective should be settled first. The delegates from the Reformed Church in America took the same position, as they are having negotiations on union with another denomination. However, all participated heartily and only refrained from voting. Asked whether any union consummated at this meeting would hinder their advocating this union at their annual meetings, the men of the Reformed Church in America said, "No, go ahead, your going ahead (those who can) will help our presentation of it."

One could not overlook this dominant sentiment. Our Reformed Church in the United States was definitely named in every call, clause, courtesy and in every way considered a composite part of a group promoting this very evident union. Dr. Miller told how we too are promoters of union, how we may possibly have The United Brethren come to us because they

went from us a century ago, and have the Evangelical Synod with us because they have so many qualities like us, because they came from the same source. Dr. Miller's remark that "we feel that our place is here with you," was warmly received. It was impressive how eager the representatives of the Presbyterian Churches were that we of the Reformed Churches might soon be ready to take our place as one of the constituent Churches to enter into this organic unity. Mark the word, they would not use any other, it was organic. They were also united in this; that slowly or swiftly, every move, or presentation was to be, to have Assembly, General Synod or the supreme judiciary of each Church, whatever its name, proceed to make this union effective at once. It was agreed that these, both Northern and Southern Presbyterian and United Presbyterian, go ahead because they have been authorized, and that the Reformed join them as soon as authorized.

The action and the spirit of the delegates were thought of sufficient importance to warrant the newspapers of Pittsburgh and vicinity not only to give lengthy reports, but the editors commented upon it in a very understanding way.

Like these United Presbyterians, let us rejoice that to us has been given the high privilege of leading a group of Churches into organic union, and let us with whosoever will go with us take our place with these Presbyterian Churches in a unity that will greatly heal a wide part of the division of the Church of Christ.

J. H. String.

SPRING CLASS OF FAIRVIEW PARK HOSPITAL, CLEVELAND, OHIO, WILL ENTER MARCH FIRST

If history repeats itself, Fairview Park Hospital will be unable to take care of all the applications coming from prospective student nurses. The last class, entered on Sept. 15, was the largest in the history of the school, 26 new students being admitted. This class of 26 was capped, that is, was graduated from the probationary period into the freshman class, at a ceremony held in the hospital parlors on Jan. 23, and presided over by Miss Edith Tunstead, principal of the school. Rev. Philip Vollmer, Jr., superintendent of the hospital, addressed the school on the subject, "The Mental Side of Nursing."

Fairview's popularity with prospective student nurses is matched only by its popularity with patients and physicians. The private rooms and wards are continually full. All too frequently overcrowding by means of the placing of cots between beds in the wards is met with. Such overcrowding in the wards is the direct result of a policy which has guided the various administrations through which Fairview Park Hospital has passed. This policy has been that Fairview's doors are open to all creeds and races as long as there is a bed available. Supporters and friends of the institution, some of whom have been recently drawn into close relationship as members of a new Advisory Board, predict an enlargement of the institution within the next few years.

The year 1929 was probably the most prosperous year in Fairview Park Hospital's 37 years of eventful service. We hospitalized 2,760 patients for a total of 28,011 patient days, giving us an occupancy of 80 per cent. Ten per cent of our days were free. The cost of a patient per day was \$5.38. Our lowest day's census was 54 and our highest 99. There were 1,503 accidents brought in. We admitted 382 mothers, to whom 367 babies were born. It cost us \$152,867.63 to operate. All who may be interested in the March class of the School of Nursing will do well to communicate promptly with the Rev. Philip Vollmer, Jr., superintendent of the hospital, or Miss Edith Tunstead, R.N., principal of the School of Nursing, at 3305 Franklin Ave. Guests are always welcome at the hospital.

PHOEBE HOME, ALLENTOWN, PA.**Rev. F. H. Moyer, Superintendent**

During the year 1929 the Endowment of the Home has kept on its upward course. The following items were added to the Fund: Elizabeth Englert, \$100; Sallie Harr, \$304.50; Charles F. Keck, \$4,255.50; Diana Mack, \$90.50; Susanna Scholl, \$500; John G. Hunsicker, \$500; Charles Grammes, \$1,000; A. D. Gomery, 100 shares of American Hotel Realty Corporation (par value, \$10,000); total, \$16,750.50.

Since the beginning of the new year 2 legacies have been received. One from Charles Becker of \$150, and another from Joseph Koch, \$500. This has brought our Endowment Fund up to a little over \$100,000.

It has been the policy of the Board of Trustees to put all legacies received into the Endowment Fund unless the money is designated for some other purpose. It is very necessary that the Endowment be largely increased. With the coming of the new building and the increase of the cost of maintenance to about 3 times as much as it is now, to provide the funds for maintenance will be no easy task. If the Endowment Fund can be kept growing now as in the past we will find the work of maintaining the Home stabilized and assured.

"Dear Teacher: Kindly excuse Johnnie's absence yesterday. He fell in the mud. By doing the same you will greatly oblige, his mother."—Selected.

CEDAR CREST NOTES

With the William F. Curtis Dormitory erected and affairs at Cedar Crest proceeding with unusual smoothness, President and Mrs. William F. Curtis were persuaded to take 3 months off for travel and relaxation. Consequently, they planned a Mediterranean cruise, a visit to the Holy Land, and a tour of Europe. On Monday, Feb. 3, they steamed from pier 56 at the foot of West 21st Street, New York City, aboard the S. S. Empress of Scotland. A large number of their personal friends, of the students and faculty members of Cedar Crest, were on hand to wish them "bon voyage." The Thursday before, Jan. 30, the Cedar Crest Auxiliary tendered them a farewell reception in Zion's Reformed Church, Allentown.

The first part of the trip will be a tour around the colorful Mediterranean Sea. They will visit Algiers, Naples, Pompeii, and Venice. In Greece, they will see the ancient city of Athens and the Acropolis. From there they will proceed to Constanti-

nople. Jerusalem will be their first stop in the Holy Land. They will make side trips which include the birthplace of our Saviour, the garden of Gethsemane, and the Mount of Olives. They will see the waters of the River Jordan and of the Dead Sea, and they will visit the cities of Jericho and of Bethany.

In Egypt they will try to solve the mysteries of the Sphinx, the pyramids and the desert lands.

Departing from the S. S. Empress of Scotland at Monoco, they will go north into Italy, stopping at the birthplace of Columbus in Genoa, marveling at the imposing ruins of ancient Rome, and following the footsteps of Leonardo and Michael Angelo in Florence. Switzerland will see them at Interlaken and Lucerne. In Germany, they will behold the old, romantic, and still beautiful University at Heidelberg; they will stop at the famous health resort in Weisbaden; they will sail down the historic Rhine, past picturesque castles and rich vineyards to Cologne. Thence they will journey to Amsterdam, to Brussels, and to Paris. After 3 days spent in this most famous city, they will cross the English channel to spend 3 more days in the equally interesting London. On May 17, they will board once more the S. S. Empress of Scotland, homeward bound, due to arrive in Quebec on May 27.

HOME AND YOUNG FOLKS

"Because I Have You In My Heart"

A Human Interest Story by Marguerite Harmon Bro, in "The Christian Century"

Anyone who spends a considerable time "among the Churches" must agree that missionary interest is not what it once was; it is not the same kind of interest; sentimentalism has gone from it, for which none is more grateful than the missionaries. But also pecuniary interest has gone from it, which is a sad reflection upon the quality of our imagination. Because we have developed a scientific attitude about our zones of denominational interest, about our competition with government schools and hospitals, because we work more slowly and are willing to dig among the roots of a community—fertilizing, pulling weeds, selecting seeds and letting the sun and rain lend a hand—instead of forcing a few hothouse conversions, must we forget the individuals who still push out ahead?

In this day when the winds blow hot and the winds blow cold and mission boards cannot decide whether to be liberal and risk losing their reactionary constituency or to be honest and risk losing their jobs, there are still unwavering little lights which have a peculiar capacity for burning steadily regardless of the winds that blow. Sometimes I like to turn off all the brilliant thousand-watt, admirably scientific electric bulbs with which I try to brighten my soul in a modern manner, and I sit in the quiet darkness for a moment. Then the little lights come on—these steady little lights—and I am strangely illumined and warmed!

Just an Ordinary Doctor

Today two friends of ours are sailing for China. We knew them there for sev-

eral years. He is just an ordinary doctor, with a cum laude degree and a swift arm at tennis. She is a vivacious young woman with university degrees in home economics and an unflinching sense of humor. When they left China he was the only western-trained doctor in a country of a million and a half, and a vast distance between the Yangtze and the Hwai Rivers. He managed a large hospital, as mission hospitals go, and something of his quiet, thorough manner permeated the institution. Something of his simple devotion to his task cut through the barriers of language and custom and became a part of those who worked with him.

His wife opened their home to Chinese mothers. They had two children, a chubby little girl of four and her husky brother of two; I have never seen children more fit, physically and mentally. Chinese mothers wanted to learn what they were fed, how they were bathed, what kept them free from trachoma and itch. Sometimes I have thought those two babies were the most effective missionaries in the city, for Chinese mothers are the open doors to Chinese homes.

When the anti-foreign disturbances of two years ago came on, the doctor and his wife felt that their presence was a greater danger than help to their Chinese friends, so they withdrew. In the hospital the Chinese staff carried on. The city changed military hands three times and the hospital was under fire, but it never closed its

doors; the only record of its kind in the central Yangtze valley. For the doctor's family it was a long trip to the sea-coast—no proper provisions or clothing; babies without milk; boats under fire; rain; cold, endless miles on foot. And when they reached Shanghai they heard that a doctor was needed in the Philippines to help in an epidemic of bacillary dysentery. Home—clean, sanitary America—looks very welcome after six years in the interior of China. Moreover, there were the children; they would have to live in an unscreened house, for both the mission board and the missionaries were without funds to provide a proper dwelling place. They weighed their safety against the pressing need, and went to the Philippines. They lost. Both babies died within ten days. But the lives the doctor saved, directly and indirectly, were many.

Back to a Real Job

After a year of service there, they came back to America. Still young—in his middle thirties—the doctor went into the New York Postgraduate Hospital for another year of training. His wife set to work with a will to recover her health; dysentery, spru, anemia, constant blood transfusions had taken their toll. The doctor bent his energy to learning as much as possible about the X-ray, for there is no adequate X-ray in his entire province. In his "spare time" he studied dentistry; there is no dentist in a ten days' journey and it would be a comparatively easy matter to train Chinese assistants to look after the department. After fifteen months in the hospital he was offered two different ten-thousand-dollar positions. When I heard about them I said to him, "Weren't you tempted to stay home and settle down?" He looked at me as though I were joking: "Wouldn't it be fierce to have to stay home where most anybody could do your job after having had a real job over there!"

So they are sailing today. Their board had a streak of reverses and there is no

THE PASTOR SAYS**By John Andrew Holmes**

When a man feels that silence must be avoided at whatever cost, yet has an insufficient stock of ideas to answer the requirements of continuous vocalization, a vacuum is thereby created, into which profanity rushes with a mighty noise.

equipment to go with them except a small unit for which grateful Chinese patients have paid; at the last minute the thousand dollars for dental equipment was lacking. They are disappointed, but not discouraged! They have learned by their own high experience that it is the man and the woman who count; they have the knowledge and the understanding and the long perspective; they have an abundance of that old-fashioned quality of spirit which we used to call faith. They go ahead, and the equipment will surely follow. And, having seen a hospital built out of a few bricks and a dream, I have no doubt but they are right.

A new baby goes with them; laughing and chubby and hugable. Yes, they realize. They will take every sensible precaution; and go right on living normal, healthy, happy lives. And the long line of Chinese mothers will once more come to learn.

Of course, they are only one couple returning to their job. But I am multiplying them by the missionaries I know all around this wide world. My own everyday take on significance when "I have you in my heart." There is a letter here on the table beside me. It was written by a Chinese friend—"and don't stop coming now when your people and mine are beginning to understand each another so dearly."

Badnuz—"What do you do to get such white haands?"

Belle Anz—"Nothing."

—Witness and Canadian.

First Goof—"If you give a girl an inch nowadays—"

Second Goof—"Ye-ah. She'll make a dress out of it."—New York Times.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

DO A GOOD TURN DAILY

Text: Matthew 7:12, "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets."

What a happy world this would be if everybody practiced the Golden Rule! There would be no warfare and no strife, but peace and harmony would prevail everywhere. It may take a long time until this ideal will be reached, but every day brings us nearer to it.

A number of organizations are trying to bring about this condition, and among them are the Boy Scouts and the Girl Scouts. In two days it will be twenty years since the Boy Scouts of America began their existence as an organization, and this came about as a result of the principle or rule which forms our subject: "Do a Good Turn Daily." This is putting the Golden Rule in a simple form and bringing it down to the level of the boy and girl.

The Boy Scout movement was born in England in 1908, just two years before it was organized in our country. The whole world owes a debt of gratitude to Sir Robert Baden-Powell, who is the originator of the Boy Scout movement. He took many preparatory steps and tried out his plan among men and boys for about fifteen years before he finally organized the Boy Scouts. In 1908 he brought out a handbook on scout training, and in that year the Boy Scout movement was really started.

The idea soon took hold of other countries, and a number of troops were started in our country by men who had read Sir Baden-Powell's book, "Scouting for Boys." But it was through the influence of Mr. W. D. Boyce, of Chicago, who proposed

that the Boy Scout movement should be introduced into the United States, that the Boys Scouts of America were organized in Washington, D. C., on February 8, 1910, under the laws of the District of Columbia.

It is interesting to learn that Mr. Boyce was first impressed by the Boy Scout movement in a practical way during a visit to England, when a service was rendered to him in true Scout spirit by a London Boy Scout, who was pledged to do a good turn daily and not to take a tip for the act of helpfulness. He called on Sir Robert Baden-Powell and learned all he could about the movement, and soon after his return to America he organized the movement here.

In June, 1916, Federal incorporation was granted by Act of Congress, and the President of the United States has been its honorary president since then. In 1919 President Wilson established by proclamation the nation-wide Boy Scout Week, which is being observed this week, culminating with the twentieth anniversary of the Boy Scouts of America. President Coolidge took a deep interest in the Boy Scouts, and in an address delivered in 1926 he said that "the movement has a unique power for fusing together in a common citizenship, in one generation, the different foreign elements that go to make the American nation, which would otherwise take two or three generations of schooling and legislation." President Hoover is now Honorary President of the Boy Scouts of America.

An International Conference of Boy Scouts is held every two years, attended by the leaders of all the different countries. This is a veritable "league of nations," and will help to hasten the days of worldwide and permanent peace. Every fourth year an International Rally of contingents of boys from all countries is held in one country or another.

I do not know of any other organization that has spread so rapidly over the world as the Boy Scout movement. It is a world brotherhood of boys that has grown into a membership of several millions in less than twenty-five years.

It is well to bear in mind that before he becomes a Scout a boy must promise: "On my honor I will do my best: (1) To do my duty to God and my country, and to obey the Scout Law; (2) To help other people at all times; (3) to keep myself physically strong, mentally awake, and morally straight."

In his book, "Scouting for Boys," Sir Robert Baden-Powell quotes the following: "I often think that when the sun goes down, the world is hidden by a big blanket from the light of heaven, but the stars are little holes pierced in that blanket by those who have done good deeds in the world. The stars are not the same size. Some are big, some little, and some men have done great deeds and some have done small ones, but they have made their hole in the blanket by doing good before they went to heaven." And so the "Good Turn" which the Scout is taught to do daily is the star hole in the blanket.

At Gilwell Park, England, where the British "Scouters" have their training camp, stands a bronze statue, in the shape of a buffalo. It was presented to the British Boy Scouts by the Boy Scouts of America in memory of the deed of that "unknown Scout" to whom they owed so much. The inscription on the statue reads: "To the Unknown Scout Whose Faithfulness in the Performance of the Daily Good

Turn Brought the Scout Movement to the United States of America."

Barry Chalmers in his book, "The Boy Scout and His Law," gives a number of incidents to show how the Boy Scouts do their "good turn daily" to keep the Scout law. I will close with a few of these stories.

One of the important things which all Scouts learn is how to give first aid to the injured, and many lives have been saved through the prompt action of those who have learned how to help. A Halloween party was going on at a certain home. A small boy hurried across the room, the floor of which was highly polished, and skidded on the rug so that he flew with such great force against the window that the glass broke and severed an artery in his wrist. The party was thrown into panic and confusion. The sight of the fast-spurring blood was terrifying. Somebody rushed to telephone for a doctor. The rest were helpless, sick with horror, but not knowing at all what to do. All but one, a Scout, not a very advanced Scout, at that, a little shaky about the knees, hesitating, wondering if he could really and truly do the tourniquet business (stopping a hemorrhage) he had only recently learned in his Patrol meeting. He wished with all his heart that his Patrol Leader were on the spot. And then he realized that it was "up to him." He just had to do the job as best he could. There was nobody else present who had any preparation at all for what had to be done and done instantly. He shook off his fright, commanded himself to come forward, to do what the Patrol Leader would have done, had he been present. The honor of the patrol was at stake, in his hands. Everybody else stood back. People recognized at once that here was somebody who could deal with disaster. The youngster did the job, did it so well that when the doctor came he declared he couldn't have done it better himself. "You save that kid's life, young man. Tell your Scoutmaster that," he added.

Mr. Chalmers tells us: "On another day I saw a Scout who was only a Tenderfoot sauntering along the street with a couple of chums, chattering gaily and apparently absorbed in their own all-important concerns. Just ahead of the group was a small, gray-haired lady who paused timidly and looked across the street with a worried air, clutching her worn suitcase tight in her shabbily gloved hand. The Tenderfoot evidently saw her at the same time I did. Like a flash he was by her side, with a lifted cap and a friendly smile. I did not hear the conversation, but I watched while he took the bag from her hands and escorted the timid lady across the street, then waited until a bus came along, on to which he gallantly assisted her. As the bus moved off he again lifted his cap and departed. His companions had gone off without him. But as he came hopping back to my side of the street I saw that he was still smiling. No martyr here, no perfunctory rendering of service as a disagreeable business that has to be gone through with. Just a Tenderfoot and his small Good Turn, done in the right way and from the heart."

INTENSELY INTERESTING "ADS"

"Wanted, a boy to be partly outside and partly behind the counter."

"Widow in comfortable circumstances wishes to marry two sons."

"Annual sale now on; don't go elsewhere to be cheated, come here."

"A lady wishes to sell her piano, as she is going abroad in a handsome case."

"Wanted, an airy bedroom for a gentleman 22 feet long and 11 feet wide."

"Lost, near City Hall, an umbrella belonging to a gentleman with a broken rib and a bone handle."

"Wanted, a young man to take care of some horses of a religious turn of mind."

PEN PRICKS

By John Andrew Holmes

The college is the second generation of the Church.

HOME EDUCATION

"The Child's First School is the Family"
—Froebel

THE CHILD AND HIS BOOKS

By Mrs. Florence Milner

With the child's first "Mother Goose" comes the opportunity to begin training him systematically in love and respect for books. It is not enough to give him a highly colored copy and leave him to work his vandal will upon it. When he is learning to walk, his footsteps are guided and his insufficient strength supplemented. It should be the same with books.

In a more or less desultory way, mothers or other elders in the family, according to mood or accidental opportunity, without any real plan or purpose, pick up child and book and tell the story of the picture, or better, read the text dramatically. If the book is "Mother Goose," no improvising equals in effect the rhymes that have stood the test of years. A few repetitions and the child fits words to picture and attempts to repeat the rhymes. Soon he becomes letter perfect and then let the older person be wary of changing a word!

Thus far most mothers go in a spasmodic manner, but this attention should be given to the child systematically. There also should be steady progress from this first classic through all the familiar childhood tales—Cinderella, Jack and the Bean Stalk, The Three Bears, and other time-honored narratives. While the copies of these books given to children need not be expensive, the pictures even when highly colored should be good ones, not crude monstrosities. The bookshops are full of cheap but good picture books.

Along with this interest in the text should go training in respect for a book as a book and in the proper treatment of one. This cannot begin too early. Let each mother own a really fine copy of "Mother Goose." There are several on the market, with pictures by artists of note, who are doing excellent illustrations for children's books. This book should live in Mother's bookcase. To bring it out to show Dorothy or Dick the pictures and read the rhymes or let the child try to do it should be an occasion of importance. Make it plain at first that the child is not to touch the book; Mother will turn the leaves. Let her, as she does so, call attention to her careful way of doing it, and to the fact that one never should put his hand on the page. After the child seems to understand how it should be done, let him turn one for himself. It will take several showings before he can turn the leaf, touching it only at the corner or the edge. When he learns to do it nicely he will take delight in being allowed to do all the turning. Later comes the happy day, when, as a special treat, he is allowed to look at the book alone; still later the book should become his property if he seems really to care for it. Now is the time to assign him a corner of a bookcase where he may accumulate the books that are his very own.

"Mother Goose" should be followed by other attractive books held in reserve, books which the child never has seen until they are brought out as an especial treat on one of those days when he needs to forget his own irritability or when he has done something worthy of reward. The wise mother will find various opportunities to use such a resource.

This method, inevitably, will cause the child to transfer to his own badly treated books something of the care given to the special books. Through this attitude he should develop respect and right feeling for them and acquire habits that may be the beginning of a real love for books and

for reading and the desire to possess books and keep them in good condition. It has worked out in just this way.

"The kindergarten is the prototype of all 'pre-school' education. The downward extension of 'pre-school' education and beginning of understanding of the psychology of young children strengthen and confirm the kindergarten."—W. S. Small, Dean, College of Education, University of Maryland.

Do the little children of your community go to kindergarten? If there is no class for them to attend, write to the National Kindergarten Association, 8 West Fortieth Street, New York, for information and advice on this subject.

GOVERNMENT IN YEAR RECEIVES \$300,000,000 FROM CIGARETTES

The tax on cigarettes yielded nearly 11 per cent of the entire internal revenue of the Federal Government last year, the Treasury Department reports. The tax amounted to more than \$300,000,000, which was five times as large as the revenue from the estates tax and nearly eleven times the revenue from the amusement tax. Only one source of internal revenue, the income tax, gave more funds to the Government.

Six times as many cigarettes are smoked now as were used 14 years ago, and a great part of the increase in the last decade is attributed to women.

MEMORY IS NOT A HOOK ON WHICH TO HANG PREJUDICE

Fair-minded men are the best kind of citizens. They know there is another side to everything.

One-sided minds make disagreeable people because they think their opinion is always a proven fact.

They mistake prejudice for judgment.

All of us sometimes reach wrong conclusions. Most of us are open to conviction when a fact is presented in a logical way. Mind is necessary, and then memory becomes a storehouse.

On all sides we see evidences of right living. How many realize the cause? A little reasoning soon makes it plain. Let us store that fact in our memory.

Some of us may believe good citizenship, happy families, well-bred children, fairness in business, hospitals, welfare work, helping the unfortunate, is something that just happened.

Nothing of the kind! There is a cause. It was born when the Sermon on the Mount was delivered. It became operative when the Golden Rule commenced to be practiced.

Those following it were called Christians. To help the cause, Churches were formed and right living had an organization that has spread all over the world.

But some of us cannot see things in that way. We do not see through a glass darkly; we do not see at all.

We are prejudiced, and in spite of the good work we see everywhere refuse to be convinced. Then we turn memory into a hook, hang prejudice on it and set ourselves above the people who do more for everybody in a day than we do all our lives.

Back of everything that is beneficial is the will to do it, and that was created by the Church.

Let us take prejudice off the hook this evening and give our open mind a treat to good things tomorrow.

Thank you.

—Reading (Pa.) "Eagle."

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—any book reviewed or mentioned in this journal

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LINCOLN

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And the things he did, to know
And learn why such a character
For ages on will glow.

He builded well a monument
And carved upon its face,
Indelibly, an epitaph
That time cannot erase.

His character is written deep
On every side of it;
And hanging on the pinnacle
The lamp of Truth it lit.

Its light is shining brightly—
A guide for man to see,
Burning oil of faith and love
And hope and charity.

We marvel at his monument—
Its vastness we behold,
It's builded of material
More precious far than gold.

'Twill shine down thru posterity—
In sooth, will shine for aye,
And continue moulding character
As the potter moulds his clay.

'Twill live on thru the ages,
As truth will ever live;
Unselfishly he gave the world
The best he had to give.

—Harry Troupe Brewer.
Hagerstown, Md.

Birthday Greetings

By Alliene S. De Chant

No children, a ny where, going to bed
hungry

Little girls' feet no longer bound

No more tigers' teeth for aches and pains,
Broken bones mended by white-clad
doctors,

Firecracker burns dressed by gentle
nurses,

Babes, strong and sturdy

No ugly gods to shudder at,
No evil spirits 'round about.

No wooden prayer wheels to turn and
turn

No more coal-mining for Oh! such weary
mothers,

Factories clean and safe for Big Sis-
ters to work in, and with time for
her to laugh and play, and think,

No little children knotting rugs,
and inhaling poison in match
factories

"Home-y" homes—Good schools—A kinder-
garten—A chapel

Thirteen thousand gift dolls to Japan;
30,000 school bags to Mexico, and 50,000
(Yes, more!) Treasure Chests to Filipino
children

A Children's Lantern-Peace-Parade

And "Jesus in the midst"

That's MISSIONS.

Some one cried "fire" in our house last night."

"Did all the tenants run out?"

"You bet; they rushed out in hopes of finding one. We've been shivering in our apartment for a week."

Mother—"Richard, don't you think it is extravagant to put both butter and jelly on your bread?"

Richard—"I think it is economical. The same bread does for both."

Puzzle Box

ANSWER TO—HIDDEN WORD PUZZLE
IN RHYME, No. 10
OLD KING COLE

BEHEADED WORDS, No. 9

1. Behead something once used in our schools to write upon and get to be behind time. Behead this word and discover the hag in Spenser's "Faerie Queen."
2. Behead to be quiet or tranquil twice, and discover the fruit of a palm. Behead it and find that it was consumed.
3. Behead pastime or amusement and reach a harbor or haven. Behead this and discover a worthless fragment.
4. Behead to begin and you get a small pie. Behead it and you see that it's not science.
5. Behead a long, narrow line or division and find a part of the stomach of an ox that is used for food. Behead it and get something that is fully matured.
6. Behead by cutting into thin pieces and you find a lot of mean, little insects that infest plants and animals. Take off their heads and you get a block of frozen water.
7. Behead a small piece of rock and discover an accent or a vocal sound. Behead it and get a numeral.

—A. M. S.

Teacher—"No, Billie, you must not say 'I ain't going.' You should say, I am not going, you are not going, he is not going, we are not going, they are not going."

Billie (very surprised)—"Gee, ain't nobody going?"

Tillie—"Hasn't Henry ever married?"

Millie—"No, and I don't think he intends to, because he's studying for a bachelor degree!"

The Family Altar

By the Rev. John C. Gekeler

HELP FOR THE WEEK FEB. 10-16

Practical Thought: "Himself took our infirmities, and bare our diseases."

Memory Hymn: "Brightest and Best of the Sons."

Monday—The Centurion's Servant Healed.

Matt. 8:5-13.

The centurion was an unusual man, as practically all the centurions mentioned in Scripture were. He is an example for us. He felt keen sympathy, if not love for his

servant. He sought Jesus in his need, and had confidence that He could help him. Each of these we can do in similar circumstances. The response of Jesus is encouraging. While He marveled at the centurion's faith, He was prompted by it to grant the man's prayer. Faith always wins a response from Him. Our blessings are measured by the ability of our faith to accept, never by His ability to bestow.

Prayer: We believe, help Thou our unbelief, O Christ. Open our eyes to see the unlimited stores of Thy grace with which Thou art waiting to bless us. Awaken in us larger faith. Amen.

Tuesday—Healing Body and Soul.

Matt. 9:1-13.

Jesus' primary mission was to the souls and spirits of men. To reach the souls of some, He healed their bodies. If sin prevails and pervades, of what avail a healed body? So Jesus first spoke forgiveness to the palsied man; then to prove His authority for so doing He healed his body. Many a person has been driven to his Saviour through illness of the body and found his greater need satisfied. That Jesus has and exercises a healing power over the body we gratefully recognize. In the fullness of His life there is help for every need. But shall we say that He heals every sick one? Can we say that all the sick in Capernaum were cured? He helps us to bear infirmities. "My grace is sufficient for Thee." His presence in our hearts assuages any pain of body. His mercy makes us merciful.

Prayer: Dear Master, we rejoice in Thy might as in Thy goodness. Give to each the larger blessing of spiritual healing in the forgiveness of every sin. Give to each according to his need and Thy holy purpose a physical blessing. Amen.

Wednesday—Feeding the Hungry.

Mark 8:1-10.

The great heart of Jesus was moved with compassion at the sight of the hungry people. He is ever touched by the needs of the people. Then He sought the co-operation of the Twelve in feeding them. Even so today He seeks the co-operation of His disciples. If to be a disciple is to be like the Master, then our hearts become touched by the needs of men and we are not at rest until we strive to meet those needs. In an article, Bishop Anderson tells of the deep humanitarianism of Edison the great inventor. "I have seen him literally groan over the sufferings occasioned by strikes. And be it said to the credit of all the members of that camping party (Ford, Firestone, etc.), that more time was spent during those days in the woods discussing how strikes might be averted than upon any other subject. Having noted the spirit of these discussions, which Mr. Edison usually led and directed, no man can convince me that the motive and desire to avert the results of strikes was purely commercial. It was clearly and impressively humanitarian." Would it be too much to say it was a reflection of Jesus' spirit?

Prayer: Dear Jesus, move upon our hearts so that we may carry out the impulses of Thy great love. Amen.

Thursday—Healing the Blind.

Luke 18:35-43.

The great motive in the healing ministry of Jesus was pity mingled with sympathy. The sore need of men touched Him deeply. The sympathy of Jesus was wrought a wider benefit than that immediately bestowed upon the recipients of His miraculous healing. The heart of the world has been inspired to tenderness for the needy. One winter night at the busy corner of a great city, people were waiting for the street cars, among them was a blind man alone with his cane. In the rush for the car he was helpless, there

were people in his way and automobiles. Among the crowd was a thoughtful woman, who seeing his plight, went to him and led him by the hand through the maze and placed him upon his car. Why did she do this at the even slight cost of time and energy? Because in the background of her mind there was a Man in the long ago who opened the eyes of the blind.

Prayer: Dear Saviour, we would be Thy agents in carrying aid to the helpless. Grant us warm and willing hearts. Amen.

Friday—Helping the Sorrowing.

John 11:33-44.

I am glad Jesus did not hasten to Bethany as soon as word of Lazarus' sickness reached Him. The expectation of the sisters had been fulfilled; "If thou hadst been here my brother had not died." In the end the world would have been the poorer, for then the sweet assurance of a triumphant immortality had not been given. Then a very small circle of people would have been temporarily comforted. Now countless millions have found assurance and lasting comfort in the sweet story. Yes; Jesus is the Resurrection. Yes; in Him our dead selves are raised to new life. Yes; though these bodies moulder into dust we shall hear His voice and leave the grave. It puts a new song into our hearts. Let us eternally thank God that Jesus was not deterred by Martha when she said, "Lord, by this time he stinketh: for he hath been dead four days." Four days, or four million years, what are they in the presence of the Lord and Master of life?

Prayer: O Jesus, Thou art the giver of life, indeed. Quicken within us undying confidence in Thy power and wisdom and love. Amen.

Saturday—Helping the Perplexed.

Luke 24:13-27.

The world was very black as the two disciples walked to Emmaus. Nothing was sure; the foundations were removed. "We trusted that it had been He. But the crucifixion and burial ended all that. The fondest hopes and expectations, all gone awry! Then One comes who sets all things into proper place, and the hopes and expectations are rebuilt on solid foundation. Troubled heart, that is what Jesus does at all times for those who listen to Him. Jesus is Saviour in every possible sense of the term. He saves not alone the soul from sin, but the heart from despair. As we commune with Him we glow with celestial fire.

Prayer: O Jesus, Thou art wonderful. Thou dost meet our every need, help us to trust Thee, and follow in Thy ways. We praise and adore Thee. Amen.

Sunday—The Joys of the Redeemed.

Isa. 35:3-10.

"Lord with glowing heart I'd praise Thee,
For the bliss Thy love bestows,
For the pard'ning grace that saves me,
And the peace that from it flows;
Help, O God, my weak endeavor;
This dull soul to rapture raise;
Thou must light the flame, or never
Can my love be warmed to praise."

Prayer: Dear Father, we bless Thee for present joys in Christ. For promise of future bliss we praise Thee. Grant us never-ceasing songs even when the night deepens about us. Amen.

AN AGE OF MIRACLES

An exchange says a wagon maker who had been dumb for years picked up a hub and spoke. Yes, and a blind carpenter on the same day reached out for a plane and saw; a deaf sheep ranchman went out with his dog and herd; a noseless fisherman caught a barrel of herring and smelt; a forty-ton elephant inserted his trunk into grate and flue.—Granite Service.

AS AN EYE WITNESS SEES
THE NEED

By the Rev. William E. Lampe, Ph.D.

"The offerings on Foreign Mission Day will be used to aid the evangelistic work in our Japan Mission," and also to provide for re-establishing our work in China.

One of the groups which asks, needs and expects help from this offering is that at Ogawara. The secretary of the Board has announced that "they look to us to provide \$5,000 on Foreign Mission Day." They themselves are raising one-third of the fund for a chapel and a parsonage.

I visited our station at Ogawara a number of times during my missionary service in Japan and I paid them a visit when I was in the Orient in 1920. Ogawara is a town of about 5,000 population about 20 miles south of Sendai on the main railroad between Sendai and Tokyo. The work was begun there almost 40 years ago in connection with preaching places at a number of other towns. In recent years it has had a minister of its own and now has an

ordained pastor. There are nearly 100 communicants and nearly 300 teachers and pupils in the 3 Sunday Schools. There is also a flourishing Young People's Society.

The most serious difficulty there all these years has been the lack of a building. The services have always been held in private homes or in the home of the minister. Here is a group, earnest and active, that would be tremendously encouraged by our giving them some assistance in erecting a modest chapel and an inexpensive parsonage. The people of the town would look upon our Church there as a permanent institution and would be led to it in larger numbers. Within a comparatively few years the congregation would have the same experiences as all of our others in Japan which have been provided with chapels—make rapid strides toward self-support and become a strong factor in the evangelization of its entire community.

Let us rally to their support and give them the help they need through our Foreign Mission Day Offering this year.
Philadelphia, Pa.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Two administration bills carrying into effect the recommendations of President Hoover's Law Enforcement Commission to increase the power of United States Commissioners to conduct trials without juries in Prohibition cases involving casual and light offenders were introduced in the House Jan. 21.

President Hoover has stated after a conference with the Department of Labor, that the trend of employment had changed in the right direction—that there has been a distinct increase in employment all over the country recently.

Mrs. Mary Baird Bryan, widow of William Jennings Bryan, the late Commoner, died at Hollywood, Cal., Jan. 21, at the home of a daughter. Her body was cremated and the ashes will be taken to Arlington Cemetery for burial beside those of her husband.

Dr. J. M. S. Isenberg, vice-president of Ursinus College at Collegeville, Pa., was killed in an automobile accident Jan. 22. Prof. Isenberg was a well known minister of the Reformed Church. He was 60 years old.

Nine school children and the driver of a bus in which they were riding were killed Jan. 22 near Cleveland, Ohio, when the bus was struck by a New York Central mail train.

Mexico has severed diplomatic relations with Russia, due, according to a statement by the Ministry of Foreign Affairs, to recent anti-Mexican demonstrations before Mexican embassies in various American capitals, which were organized with the approval of the Moscow government.

Britain's war dead were honored by the American arms delegation and its naval aides Jan. 23, when Secretary Stimson placed a wreath in the name of the United States on the cenotaph in Whitehall in an impressive ceremony.

The average cost of living in the United States increased seven-tenths of one per cent from June to December last year, the Department of Labor reported Jan. 22 in its survey of changes in living costs in 32 cities. The increase was in food, fuel and light. Rents, clothing and house-furnishings were lower.

The Secretary of the Treasury has been directed to discontinue coining the \$2.50 gold piece by a bill ordered reported to the Senate by the banking and currency committee.

The announcement has been made at the Presbyterian General Assembly offices in Philadelphia that the election of women as ruling elders in the Church was favored by a vote of 5 to 3 of the presbyteries heard from, but that the proposal to permit women to serve as ministers and preach in the pulpits was opposed, 8 to 7, in the partial returns.

The recent floods in Indiana, it is said, rival those of 1928. Hundreds of families are homeless and many others need help. Pneumonia, smallpox and influenza are prevalent among the refugees.

President Hoover Jan. 22 signed the Congressional joint resolution which elevates the legation at Warsaw to the rank of embassy, and immediately nominated Alexander P. Moore, of Pittsburgh, to be the first Ambassador to Poland.

A protest signed by 19 automotive manufacturing concerns against the proposed increases in the French tariff on automobiles has been sent to the Senators from Michigan. It contends that the tariff will increase duties on American cars and trucks 92 per cent and more than that on parts, and asks for remedial steps to prevent the exclusion of American cars by France.

Stephen Tying Mather, founder and former director of the National Park Service, Department of the Interior, died at Brookline, Mass., Jan. 22, in his 63rd year.

Secretary Mellon Jan. 22 appeared before the House committee on expenditures in executive departments to voice his approval of the transfer of Prohibition enforcement from his jurisdiction to that of the Department of Justice.

The Senate voted Jan. 24 to restore hides, leather and boots and shoes to the free list, and other manufactured leather

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products to the rates prescribed in the present law. The vote represented a victory for neither section, as it leaves the West without a duty on hides, sought by the insurgent bloc, and the East without any duty on leather and boots and shoes.

August Zaleski, Foreign Minister of Poland and acting president of the Council of the League of Nations, has cautioned Bolivia and Paraguay against further violence in their dispute over the Chaco Boreal region in his messages to both countries. The League intervention is considered at Geneva to be most important and likely to lead to settlement of the basic territorial conflict as well as the boundary clashes of patrols. The disputants were reminded of their covenant obligations and an appeal was made to them not to deviate from pacific procedure in their policies.

An executive order temporarily barring the importation of parrots from any country into the United States has been issued by President Hoover. The order is designed to check the spread of psittacosis, or "parrot disease." There has been a number of cases among human beings recently, some of them fatal.

Passenger-carrying airplanes are prohibited from flying lower than an altitude of 500 feet, and if forced below that minimum by weather conditions must land at the earliest opportunity, under terms of an amendment to the air commerce rules, announced Jan. 25 by Clarence M. Young, Assistant Secretary of Commerce for Aeronautics. The new rule is the direct result of investigation by department inspectors of the recent crash of a Maddox air liner near Oceanside, Cal., in which 16 persons lost their lives.

Senator Harrison, Democrat, of Mississippi, offered an amendment to be incorporated in the tariff bill, restricting the privilege of freedom from customs examination to foreign diplomats. This amendment was adopted by viva voce vote. Mr. Harrison stated emphatically that his motion was aimed at Senators and Representatives in Congress. On more than one occasion there has been reports that members of the House had brought in alleged contraband liquor and this was followed by grand jury action.

Charles Curtis, Vice-President of the United States, celebrated his 70th birthday Jan. 25 with Democrats and Republicans joining in eulogies and best wishes

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BIBLES

for a few minutes at the Senate session.

The Senate recessed Jan. 25 out of respect to Mrs. Rebecca Latimer Felton, of Georgia, who died Jan. 25 at Atlanta. She was 94 years old and was the only woman to serve as a United States Senator. She served one day, after the death of Senator Watson.

Eight hundred delegates, representing 40 organizations, attended the Women's Patriotic Conference on National Defense which opened a 4-day session Jan. 29 at Washington.

Sir Ronald Lindsay, who will succeed Sir Esme Howard as Ambassador from England, is the first envoy to the United States sent by the Labor government. He will soon take up his duties in Washington.

Nicholas Murray Butler, president of Columbia University, has accepted an invitation to deliver an address to the German Reichstag in Berlin April 30. The address will be given in German.

Reports from the Island of Psara and Anti-Psara in the Aegean Sea, state many houses had collapsed Jan. 26 in a violent earthquake.

The plane of Carl Ben Eielson, Arctic and Antarctic aviator, has been found a wreck in Siberia. The bodies of Eielson and his mechanic are believed to be buried under the snow. The aviator has been missing since Nov. 9, when they started early in the month on a flight from Teller, Alaska, to carry provisions and supplies to the fur ship Nanuk, locked in the ice at North Cape, Siberia.

The police headquarters at Havana have revealed the existence of an international counterfeiting ring which is said to have circulated in the last week between \$75,000 and \$100,000 in bogus \$100 United States Federal Reserve bills of the New York bank.

President Hoover's National Advisory Committee on Illiteracy, of which Secretary of the Interior Wilbur is chairman, has started their active campaign to reduce the number of persons in the United States who cannot read or write before the census takers make their rounds in the spring. Calls are being sent to State and local authorities urging them to speed their programs for decreasing illiteracy.

Five persons were killed when a passenger monoplane of the Universal Airlines System, flying from Wichita to Kansas City, crashed Jan. 27 and burst into flames.

Attorney General Mitchell Jan. 27 made known his purpose not to appoint men as United States Attorneys, their assistants or United States Marshals unless they were in sympathy with the national Prohibition act and refrained from using alcoholic beverages.

The House of Commons Jan. 27 ratified the British Government's signature of the optional clause of the statutes of the Permanent Court of International Justice. The optional clause "is the modern substitute for the old pre-war type of arbitration treaty and paves the way for the Kellogg pact."

An outright gift of \$2,000,000 to the American Foundation, Inc., established by Edward W. Bok in 1925 to forward part of his philanthropic program, has been provided in the late editor's will.

Princess Ileana, youngest daughter of Queen Marie, of Rumania, became engaged to Count Alexander von Hochberg und Fuerstenstein, of Germany, son of the Prince of Pless and Mary Cornwallis West.

Mrs. William J. McConnell, widow of one of Idaho's early governors and mother of Mrs. William E. Borah, wife of the Senator, died suddenly at Moscow, Idaho, Jan. 27, at the age of 83.

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ed streets. It could still a storm on the sea, and it could quell a tempest in the soul (8:23-34).

What a wonderful light such a record of His gracious ministry throws upon Jesus, resulting inevitably in a deeper appreciation of His personality. These miraculous deeds of His have their finest and deepest significance for us when we regard them as an incidental part of the normal activity of the Perfect Man. They are not an essential part of His redemptive ministry. His claim to be the Saviour of men rested primarily upon His life and words. Neither are they abnormal events whose very mystery compels faith in Him. They are the tangible revelation of His tender human sympathy, and of His divine authority. Apart from faith in Jesus as our Saviour, the recorded miracles of help and healing challenge doubt and become stumbling blocks to a living faith. But to a living faith in Christ, based upon a personal experience of the saving power of His life and truth, His acts of help and healing are the normal and natural expression of His character.

I. **The Healer**, vs. 1-7. After healing the fierce Gadarene demoniac, Jesus returned to Capernaum, and a welcoming host thronged to His house. Our Lord never sought crowds. He tried to escape them. He preferred to deal with individuals. The numerous instances of His private and personal ministry to souls are significant and valuable hints as to effective methods of soul-winning. Crowds can be instructed and entertained, but can men be brought to God by the wholesale? The one-by-one plan is slower than mass-meetings, but it is also surer.

But the crowds sought Jesus. His fame as a healer attracted such multitudes "that there was no longer room for them, no, not even about the door" (Mark 2:2). At first only the afflicted had come, who sought help from Jesus. They and the curious folk who run after every miracle worker. But now the critical also began to come, the religious leaders who looked with jealous suspicion and growing hatred upon the great popularity of this new teacher. He lacked their credentials, and yet He dared to exercise their functions. The common people came to Jesus for help, and the Scribes came for captious criti-

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Septuagesima Sunday, February 16, 1930
Jesus Healing and Helping
Matthew 9:1-13

Golden Text: Himself took our infirmities and bare our diseases. Matthew 8:17.

Lesson Outline: 1. The Healer. 2. The Helper.

Our printed lesson contains the story of the healing of the paralytic (9:1-7), and the call of Matthew (9:8-13). But the entire lesson covers a much wider scope. It embraces practically two full chapters of Matthew's narrative which should be read in their entirety. They furnish a rich background for our topic. In varied episodes they portray Jesus' beneficent ministry of healing and helping.

And here, again, Matthew follows his peculiar and distinctive method of cumulative statement. After grouping together in the Sermon on the Mount many of the Master's marvelous words in one continuous discourse, he now tells the story of many miraculous and merciful deeds in a connected narrative.

We follow Jesus, as He descends from the mountain, and we see that His works matched His words. They were the expression of His divine character. He was moved with compassion for the multitude, who were faint and hungry, sick and sinful. And by His ministry of help and healing He revealed to them the infinite love of God, His power to forgive their sins and to cleanse their souls and bodies.

His miracles of healing were never spectacular feats performed to satisfy curios-

ity or to arouse faith. Indeed, Jesus refused the demand of the Pharisees for a sign from heaven. He deprecated a faith founded upon miraculous signs. And, in spite of the signs and wonders wrought by Him, the people refused to believe in Him as their Messiah. They followed Him for the sake of loaves and fishes, but they walked no more with Him when He turned from the gratification of their physical needs to the healing of their souls. But though His primary mission was the cure of souls, our Lord was never indifferent to the ills of the body. Sometimes the least of His blessings came first, and prepared the heart for the apprehension of the greater. He became the Saviour of those whom He had healed and helped. And sometimes sick persons sought His healing, but neglected His salvation. As far as we know, Jesus never made faith in His Messiahship the condition of helping and healing earnest supplicants. He always responded with tender compassion to the cry for help.

Thus, in our lesson chapter, we see the Master facing life maimed and marred by sin and sickness. He faces it with a heart filled with deep sympathy, and from His outstretched hands new power flowed into wasted bodies and stained souls. A Jewish leper (8:2-4), a Gentile slave (8:5-13), Peter's mother-in-law (8:14, 15), and "when evening came," the whole city—all kinds and conditions of men brought their crushing burdens to Him. His love reached down into the lowest depths of human misery, to heal lepers. It extended help to Gentiles who were outside the pale of covenanted mercy. It manifested itself in lowly households and on dusty and crowd-

cism. Both found in Him precisely what they sought, as men still do in our Churches.

There was a paralytic in Jesus' audience that day, borne by four men. So eager were these men to lay their palsied friend at the very feet of the Master, whom the crowd made inaccessible, that they resorted to the extraordinary expedient of lowering his pallet through an improvised rift in the roof. The unusual act met with swift recognition and abundant reward. Jesus said to the paralytic, "Son, be of good cheer; thy sins are forgiven." Thus the great physician diagnosed the man's malady, and administered the remedy. The narrative does not disclose the effect of Jesus' words upon the palsied man and his sympathetic friends. In the belief of their time sin and disease were related as cause and consequence. Physical suffering was regarded as the punishment inflicted upon a sinful man by a righteous God. It may be that the Lord's gracious declaration of pardon brought peace to the heart of the paralytic, and the hope that his disease would be healed, since sin, its fateful cause, had been removed. It is more likely, however, that the words of Jesus brought a keen sense of disappointment to the sufferer and his good Samaritans. The promise of holiness does not thrill the seeker of health. They sought a physical boon, and Jesus gave them a spiritual blessing.

If the effect of Jesus' pardoning words upon the central group remains a matter of conjecture, no such uncertainty attaches to the critical scribes. Our narrative clearly reveals their censorious attitude. These professional theologians were shocked. Jesus had blasphemously usurped the privilege of God, Who alone can forgive sins.

Their theology was irreplicable. Only God can forgive sin. But their religion was sadly at fault. They failed to discern that this divine forgiveness is not something that a man must merit or earn, but a free gift graciously bestowed by God upon every penitent sinner. They failed to understand that God had given Jesus both the spiritual insight to perceive this, and the divine authority to proclaim the glad tidings. The Lord discerned their thoughts, and, to refute them, He descended to the level of their reasoning. They held that diseases was the result of sin. Consequently pardon of sin must result in the healing of the disease. Therefore Jesus gave them an ocular demonstration of His authority to forgive sin. Upon His command the paralytic arose and went to his house.

Our greatest malady is sin; and our deepest need, forgiveness. If you measure the worth of a religion by its thought of God and by its sense of sin, the Christian religion is incomparably the greatest. Nowhere else is God so glorious, and sin so blank and heinous. Over-arching our Lord's redemptive ministry was His filial assurance of the Father's abundant willingness to pardon penitent sinners. Underlying it was His deep insight into the soul-destroying and God-defying nature of sin. Let us beware of tampering with these essential elements of His eternal gospel. One of the real dangers of our humanitarian age is the weakening of our sense of sin. We obscure its awful reality by a false philosophy that calls sin "good in the making." We forget its fatal consequences in our philanthropic efforts to check its visible results. We need to see what Jesus saw so clearly, viz., that sin is more to be feared than poverty, and more to be dreaded than disease. But we need also to see that we detract from the glory of God revealed by Christ if we obstruct the way to His heart by any other barrier save that of sin. Neither His wrath nor His justice bars the way, but only impenitence. Pardon is never thrust upon an impenitent sinner. It is never withheld from him who asks for it in sincerity.

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II. *The Helper*, vs. 8-13. More shocking still to the narrow bigotry of the scribes than Jesus' authoritative declaration of pardon to the palsied man, was His subsequent conduct. It flouted all Pharisaic notions of religious decency and propriety. Jesus associated with publicans and sinners. He befriended and helped the very dregs of the social order, whom the religious leaders despised and shunned. First the Master called Matthew to His discipleship, a notorious publican and sinner. And, then, He attended a banquet at the house of his social outcast. And "many publicans and sinners came and sat down with Jesus and His disciples."

The paralytic was a sinner who sought Jesus, and the Master received him, not with contempt or condemnation, but with the assurance of forgiveness. But Matthew was a sinner whom Jesus sought and singled out for recognition. His open choice of this man, and His association with others of his type in the friendly fellowship and intimacy of a social meal, are a beautiful epitome of His entire ministry. But His conduct was offensive to the intolerant Pharisees. They asked the disciple, "Why eateth your Teacher with publicans and sinners?"

The Master's reply to this censorious criticism was, "They that are whole have no need of a physician, but they that are sick." Long ago Hosea had told them that God requires mercy and not sacrifice. And Jesus told His scandalized critics, "Go ye and learn what this meaneth." And now God had sent a greater than Hosea to make mankind see the depth of God's paternal love for every child of His that was missing his way in life. But the Pharisees failed to understand Hosea's teaching of divine love, nor did they comprehend Jesus' divine practice. He closed the episode by saying, "For I came not to call the righteous, but sinners." That was the mission of His life, the message of His ministry, the significance of His death, to bring sinful man to his forgiving God. And in the pursuit of this redemptive mission He knew no barriers, whether national or social. He was the Helper of all who needed help.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

February 16—Lessons from John's First Epistle. I John 1:7-10; 3:1-3.

The title "The First Epistle General of John" may mean that this letter was addressed to Christians in general rather than to an individual or to a congregation in particular. It may have circulated first among the Church members at Ephesus, for John was the pastor of this Church for many years. He was doubtless an old man when he wrote the Epistle, for he died at the age of one hundred years. It is quite likely that the Epistle was written before the Gospel, for many ideas in the Epistle are more fully developed in the Gospel. There are a number of words which occur

in both the Epistle and the Gospel which would indicate that both come from the same hand. The Epistle is written to Christians, to men and women who know the truth and it is written out of a heart of love and loyalty to Jesus Christ. The Epistle is divided into five chapters but in reading it it is best to ignore these divisions and read it through as a whole at one sitting.

It is important to get the main theme of the Epistle. This emerges in the first verse in the words: "the Word of life." The Apostle sets forth Jesus as the Word of life and invites his readers to accept Him and share the spiritual blessings which He offers them. The keyword of the Epistle is the word "know." It occurs again and again. The keyword of John's Gospel is "believe." "These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John 20:31). But in the Epistle faith has turned into knowledge and the note of definite, positive certainty is sounded everywhere. This knowledge was received not from books, nor from hearsay but from experience. "That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life, declare we unto you." There was no uncertainty in this; it was no guess-work, no mere speculation. This is an important lesson for us to learn. Altogether the note of conviction born out of personal experience is too much lacking in our day. The reason our testimony is so dim and so lifeless is because it does not come from the depth of our own personal experience. It is too much an echo of what others have thought and felt and spoken.

In studying the Epistle one wants to lay hold of the great words which are found in it. Such words as light, life, love, joy, fellowship, sin, truth, occur over and over again. These are the great words in the religious life. It will be observed that these words are vital, dynamic words, not mechanical terms. They belong to life, not to the machine. The relation which the Christian sustains to Christ is a very vital one. It is a life, not an external or formal arrangement.

It is interesting also to notice the contrasts which appear throughout the Epistle. The Apostle places two ideas in antithesis to each other, such as light and darkness, righteousness and sin, truth and error, life and death. It will be noticed also that one idea suggests another; that is, the author makes a statement and lays hold of a word or an idea in it and then goes on to develop it. This shows the ease and freedom with which he wrote the Epistle.

One is also impressed with the endearing words and phrases with which he addresses his readers, "My little children," "little children," "Brethren," "Beloved." Notice how often these terms occur. John must have written from a heart full of love for his readers. He was like a father unto them. And he was deeply interested

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in their spiritual welfare. In this he was a true and faithful pastor. One cannot minister to souls unless he truly loves them. The last words of this Epistle show this tender heart of the old pastor: "Little children, keep yourselves from idols." Almost as if this dear old man had summed up all his emotions and desires into one request, that his children of the faith should be true to Christ.

In studying this Epistle one is interested in the meaning and the treatment of sin. Sin is the denial that Jesus is the Son of God; it is also unwillingness to be true to one's own light and knowledge, and to live in enmity with one's brother. Thus sin has three directions: one towards God, one towards one's self and one towards others. But the thing we must do about sin is to confess it, and then it will be forgiven us. He asks his readers that they sin not, but "if any man sin we have an advocate with the Father, Jesus Christ the righteous."

We are likewise impressed with the emphasis upon intimate fellowship with Christ which appears over and over again. "Abide in Him," is one of John's favorite expressions. But this fellowship is not merely a mystical relationship; it is one of practical obedience. We must do the things He bids us do. We must keep His word. And this spirit of obedience must extend to love for others. The religion which John stresses is a very practical thing. It must show itself in every-day life and in the relations which we sustain to others. It is not enough to love God, one must also love one's brother. Indeed one cannot love God unless he love his brother also.

There are so many other lessons which are suggested by this wonderful little Epistle. It is perhaps more freely quoted than any other portion of the New Testament. In our Order of Service every Sunday morning the minister uses the words of John: "If we say that we have no sin we deceive ourselves and the truth is not in us, but if we confess our sins God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

In fact the entire Epistle is packed full of golden gems, of precious truths which have been the hope and inspiration of many Christians since the day it was written. The world could spare many a large volume much more readily than this bright and sunny little letter. It contains sound advice, glorious facts, strong warnings, hopeful promises, and a way of life. It exalts Jesus as the Son of God and extols love to God and love to Man, and exalts in the victory that overcometh the world, even our faith. Such a letter needs not merely to be read, but to be studied and pondered and practiced until it becomes a vital part of our own lives.



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BOOK REVIEWS

Can I Teach My Child Religion? by Geo. Stewart, D.D. Doubleday, Doran and Company, New York. 142 pp., price \$1.50.

There must be many parents who are asking that momentous question. Here is the answer they need to hear and heed. It is given by a very successful pastor and teacher, out of a rich experience with the problems of parents and children. Dr. Stewart is well known to ministers as the author of "The Resurrection in Our Street," and several similar books dealing

with religion in life. This new volume will win him many hearts, in homes and Church Schools, that are wrestling with the problem of nurturing the faith of little children. It is wholly free from technicalities. And the final chapter contains a most helpful list of materials available for the teaching and training of children: Bible stories, fables, fairy tales, prayers, poetry, dramatizations. The book deserves high recommendation.

—Theo. F. H.

Christianity of Tomorrow, by Rev. H. B. Masterman, D.D., Bishop of Plymouth. Published by Harper & Bros., New York and London.

We have here a book of interest to both clergy and laymen. For the clergy it has sermonic value and for the thoughtful but disturbed layman, it has reassurance. The author conceives Christianity as only true to itself "when it keeps the future steadily in view—it is a religion of hope—it is pledged to an optimistic conception of human history . . . a virile optimism that knows that blood and tears are still the price of human redemption."

The Christianity of the present is declared to be badly mangled and diseased because of "ecclesiasticism." "If we could silence our ecclesiastic rivalries, our counsels of expediency, our clamor for money, we might hear what the Spirit saith to the Churches." The bishop upholds the social implications of the Gospels. He has, however, this wise word of caution: "The fact that we are Christian men and women gives us no right to suppose that we can teach statesmanship to statesmen, nor political economy to economists, nor business management to our leaders of industry. . . . Denunciation of public evil may be but a little more than a subtle form of self-indulgence."

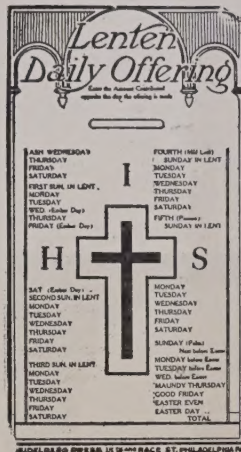
Zeal for Christian Unity, the bishop declares, is to be measured only by the extent to which any communion will go in its effort to unite itself with a communion less like itself. Unity in Love is greater than Unity in Faith and Knowledge—"By this shall all men know that ye are My disciples—that ye love one another." The Christianity of Tomorrow must recover our lost sense of proportion, the relation between doctrine and life must be established—there must be an increased emphasis upon the truth of Personal Immortality—there must be a greater understanding of revelation—doctrines must be interpreted in harmony with this scientific age—a larger place must be given to worship and at the same time there must be a greater flexibility in worship—the Church Year must be more generally observed. There is a strongly optimistic note running through this book. This note reaches its climax in a chapter entitled "The Finality of the Christian Religion."

—E. A. E. Palmquist.

With and Without Christ, by Sadhu Sundar Singh. With an introduction by the Bishop of Winchester. Harper and Brothers, New York. 152 pp., price \$1.50.

Here, too, we see Christ on the Indian Road, but through the eyes of one of the most widely known converts of all India. Born to wealth, the author became an outcast, suffering privation and persecution, for the faith he found in the living presence and power of Christ. The book contains his own story, and "incidents taken from the lives of Christians and non-Christians which illustrate the difference in lives lived with Christ and without Christ." It reflects the profound mysticism of an oriental mind, and it attests, in a striking manner, the redemptive power of Jesus Christ. The great charm of the book lies in its simple candor, and in its utter reality. Through every page shines the light of great beliefs about Christ, but

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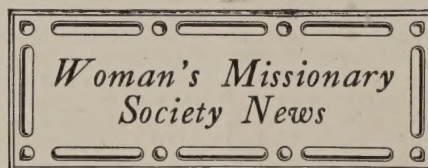
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—Theo. F. H.



Miss Greta P. Hinkle, Editor

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The W. M. S. Liner has been launched on its journey for 1930. It has 23,572 passengers, which is not quite as many as last year. Every Tourist Company expects its patrons to win others for the next tour. So an effort is to be made by every member of our "missionary party" to win others to board the W. M. S. liner this year.

Like many tourist boats, this W. M. S. steamer is a one-class liner. All have equal obligations and equal privileges. The only condition is to get the most out of your membership. In the study books you travel together around the world, visiting many places and nations, thereby getting acquainted with people and their customs. By attending the meetings of the W. M. S. you will receive the benefits of all the other features in its program. By paying your fare you will help bring the message of the Gospel to many across the sea, and help to build the Kingdom in the work at home.

In keeping with the celebration of the anniversary of Pentecost, a large increase of W. M. S. members would help to deepen the spiritual life of our Churches. I would urge that the women of the W. M. S. consider this as their outstanding part in this program. To the women not yet affiliated I would say, "No longer ask yourselves the question, 'Can I afford it?' but ask, 'Can I afford not to join this great missionary army of women?'"

—Mrs. L. W. Stolte.

Miss Helen M. Nott, of Milwaukee, writes: "Treasure Chests" are 'going over big.' We received two Friendship letters from Mexico, in reply to school bags, the other week. One of my voice pupils is related to the Vasconcelos who is the defeated presidential candidate of Mexico

who does not stay defeated. She translated the letters for me. They came from the village adjoining the one where she lived and she said it has beautiful orchards. One letter stated that 'the whole town loves Milwaukee and its people for sending such a beautiful gift.'

Mrs. Walter Noble, secretary of Organization and Membership of Philadelphia Classical W. M. S., has been very enthusiastic and active in carrying out the suggestions of the General Synodical Secretary for visitation in every local society during January and February. Plans have been completed to have representatives of the Classical Society visit every local group in the hope of effecting a larger and more interested membership. On Jan. 28, Mrs. Noble, herself, visited the regular monthly meeting of Trinity, Norristown, W. M. S. Her challenging message awoke new vigor in all who were present.

Beginning with the issue of March 6, this column will be edited by Mrs. Edwin W. Lentz, 311 Market St., Bangor, Pa. After February 19, all news which is to appear here shall be sent direct to Mrs. Lentz.

OBITUARY

ELDER HARRY C. GETTEL

In the sudden death of Elder Harry C. Gettel, Calvary Church, Phila., Pa., suffered the loss of one of her truly representative men—a most efficient official, a regular attendant, a loyal and liberal supporter, an untiring worker and a devoted Christian worshiper.

Elder Gettel, son of Amos and Catharine Gettel, was born Sept. 2, 1859, at Fredericksburg, Lebanon County, Pa. He was baptized in infancy and confirmed in youth in the First Church, Lebanon, Pa. In March, 1898, he received an appointment in the U. S. Customs Service and removed to Philadelphia with his family to take up his duties as a ship inspection officer where he served continuously until the time of his demise, and died suddenly in the performance of his duties from a severe heart attack on Dec. 20, 1929. He was a diligent worker, devoted to his labors, and although suffering from a severe rheumatic condition for the past 2 years, and offered retirement by the Government a year ago, he refused to become an inactive private citizen. Funeral services were conducted by his pastor, Rev. F. H. Fisher, D.D., from his late residence, 2408 North 32nd St., Dec. 23, and interment was made the following day in the family lot in Charles Evans Cemetery, Reading, Pa.

Two years after his removal to Philadelphia he transferred his membership from Lebanon to Grace Church, and in 1908 the family united with Calvary Church. He at once became interested in the welfare of the Church and in 1909 was elected a deacon. Several years later he was elected envelope secretary and performed the duties of this important office with exactness and precision for 15 years, when he was elected an elder, which office he held until the time of his death. He was an active member of the Church choir for a number of years.

Mr. Gettel was deeply cognizant of the responsibilities of Church duties and gave his fullest support to all its important activities. His record of time and effort spent in official service to his Church is perhaps unparalleled in the history of Calvary. He was ever a man of action and believed Church duties meant pressing on and on from one achievement to another. The primary factors in his life were devotion to home and family, and loyalty and service to the Church. His

Church life was a part of his daily being—an example of regularity, devotion and service. To him the Church was a vital, moving force, of which he was a part, and while he was deeply conscious of the spiritual side, he was also intensely human, and firmly believed in co-ordinating faith and works, thought and action, prayer and service in Christian worship. With his untiring service he always added his liberal financial support for every beneficent cause. Unselfish in spirit he never sought office for honor nor service for reward. Deliberate in thought and sober in judgment, he was firm in his conviction of what he believed was right, but always considerate of the opinion of his fellow Consistories. He was an optimist and an enthusiast in every endeavor, and the young-



Elder Harry C. Gettel

er members of the board eagerly sought his counsel and encouragement, and during his years of active service on the Finance Committee he was familiarly known to them as "The Dean," a term he accepted with grace and good fellowship. He possessed an enviable disposition of congeniality that endeared him to all and has reared a monument of love and reverence in the heart of every member.

The pastor and Consistory will immeasurably miss his friendship and co-operation but will ever cherish his noble example of an unselfish, devoted Christian life and character as an inspiration to continue to press on for the advancement of the cause of Christianity. A worthy example of the reward of his endeavors is exemplified in the fact that while a teacher of a young men's Bible Class in the Sunday School at Lebanon he numbered among his scholars two young men, John Lentz and Walter Garrett, who (no doubt largely through his Christian instruction and admonition) later in life became Rev. John Lentz and Rev. Walter Garrett, two of our noted Reformed Church ministers. He has ceased from his labors and his works do follow him. He has reached the goal and is reaping the fullness of his reward for a life of incessant Christian service.

—J. D. S.

ELDER BYRON C. ACHENBACH

Elder Byron Carroll Achenbach, of Lock Haven, Pa., died Jan. 5 at the local hospital of a complication of disease. He was the son of Mr. George A. and Mrs. Catherine Kleckner Achenbach, born in Loganton, Clinton Co., on Dec. 2, 1856.

Early in life, he, with his brother Hiram, located in Atchison, Kansas. In 1882 he returned to Pennsylvania and settled at Williamsport, Pa., where he and his wife united with St. John's Church, being confirmed by the late Rev. Daniel H. Leader in 1884. A short time afterwards he located in Bellefonte, Pa., where he was made a deacon in the Reformed Church. He moved to Lock Haven, Pa., in 1898, where he was to spend the remainder of his life. Here he established an ice cream and confectionery store, and engaged in baking and catering. In this enterprise he was signally successful. His business grew, occupying a prominent and beautiful property on Main Street. For 30 years he was one of the leading business men of his city. In 1928 he retired, when his son, Guy H., took over the business. Mr. Achenbach was made an elder of St. Luke's during the pastorate of Rev. Tilghman Derr, and continued in office for about 28 years. During the rebuilding of the Church under Rev. Warren Johnson, he was treasurer of the building fund. For a number of years he was president of the Consistory. As a member of the Church he was a regular attendant and loyal supporter of every cause; and as a member of the Consistory his aggressive leadership was effective in advancing the standing of the congregation. His counsel was always sought in every enterprise. He was affiliated with the Masonic fraternity and had advanced to membership in all the higher bodies of the Order. In a few months Mr. and Mrs. Achenbach could have celebrated their golden wedding anniversary. Funeral services were conducted on Jan. 8 at the home of the deceased by his pastor, Rev. William E. Harr, who preached from St. Matt. 25-21: "Well done, good and faithful servant, enter thou into the joy of thy Lord." The members of the Consistory acted as pall-bearers and the Masonic fraternity assisted at the grave. Beside his widow there survive two sisters, Mrs. Grace B. Miller, Johnstown, Pa., and Mrs. Regina Sheats, Ashland, Ky.; a brother, Hiram R., Wichita, Kan., and 3 sons: Guy H., Lock Haven, Pa.; Clarence H., Philadelphia, Pa., and B. Earl, Narberth, Pa. So ended a successful career in business, and a noble life of service for his city and Church and God.

—W. E. H.

MRS. EMMA K. KERLIN

Mrs. Emma K. Kerlin, widow of the late Rev. J. F. Kerlin, D.D., died in the Masonic Home, Wichita, Kansas, on Jan. 7. She was the daughter of Rev. D. O. and Elizabeth Jordan Shoemaker, who served charges in Central Pennsylvania, including Shamokin and Nittany Valley. Mrs. Kerlin was born Dec. 17, 1858, and was married to Rev. Mr. Kerlin July 12, 1881. They had no children. Rev. Mr. Kerlin, formerly of the M. E. Church, later served pastorates in our denomination at Evans City, Pa.; Sioux City, Iowa; Cheney and Whitewater, Kansas; Fremont and Sugar Grove, Ohio, and James Creek, Huntingdon Co., Pa. Mrs. Kerlin was a loyal and faithful pastor's wife. Educated and cultured, she possessed fine ability as a leader in many activities. After her husband's death, she resided in Lock Haven, Pa., and affiliated with St. Luke's, where she soon won the high regard of many friends. Funeral services were held in the Gill mortuary parlors, Wichita, Kan., in charge of Revs. Roland R. Bach, of Wichita, and Arthur Kreutzman, of Cheney, Kan. The body was then brought to Lock Haven, Pa., where the only surviving member of her immediate family, Mrs. T. M. Stevenson, lives. Further services were conducted by Rev. William E. Harr on Jan. 11 in the Lauer Funeral Parlors. Burial in Cedar Hill Cemetery, Salina, Pa.

"Their works do follow them."

—W. E. H.